

THE Body Politic

75¢

DEC '77 - JAN '78 GAY LIBERATION JOURNAL

Vancouver: Justice-a thumb on the scales

Montreal: machine-gun raid, thousands riot

Peterborough: burglars and ballots





Montreal

Police raid Truxx; 146 arrested

Thousands take to streets in protest

The spirit of the Stonewall riot tingled in the air as 2,000 furious gay men, lesbians and straight sympathizers demonstrated in the early hours of Sunday, October 23 against the biggest mass arrest in Quebec since the October 1970 student movement raids.

The massive Friday-night police raids on the Truxx and on the Mystique gay mens' bars on Stanley Street in downtown Montreal, led to the riot-like protest which broke out only 24 hours later at midnight, and blocked one of the main arteries of the city for several hours.

The protest lasted until 2:30 a.m.

It was the largest and most militant gay demonstration in Canadian history. The Association pour les Droits Gaïtes du Québec (ADGQ) organized the event on less than six hours notice by means of a 4:00 a.m. telephone call in all gay bars and clubs across the city.

Despite its illegal status, instead of no permit was obtained, the demonstration was announced on several radio and TV stations, and news of it foretold through the gay community.

White angry gays attempted to blockade the intersection of St-Jean and Ste-Catherine, and only stepped away from the Truxx — ten police motorcycles equipped with sidecars quickly cleared the street by driving into the crowd at high speeds. This act prompted yell of "Gestapo!" "Down with police repression!" "We want our rights!" "Gays, take the streets!"

The potentially very dangerous situation created by charging motorcycles and police clubbing demonstrators sparked a confrontation, the like of which has not been seen in Quebec since the big protests of the late 1960s and early 1970s. Not only did the motorcycles knock several demonstrators, the police also injured several others with indiscriminate billy-club attacks.

The protesters retaliated by attacking passing motorcycles and police officers, and throwing beer bottles and glasses. Despite the added presence of several fully-equipped members of Mounties, the Truxx/Mystique protest was one of the most inspiring outpourings of gayness ever seen in the country. Gay men and women danced, sang and fought back against the brutal attack the police had made on the gay community the day before.

Not satisfied with the arrests stemming from the Truxx/Mystique raid, police charged up a hill nearby by arresting and charging two men with assaulting a policeman, and two others for breaking windows. In addition to receiving coverage on both national TV news broadcasts, the main French daily in the city, *Journal de Montréal*, headlined a front-page report in almost two-inch red letters: "Truxx: un coup policiers IT'S WAR." And war it was!

But the massive protest on October 23 did not stop police harassment. The night after the Truxx raid one man was stopped and questioned as he left Le Jardin — another gay bar nearby. He was taken to a police station and held all night. The police forced him to turn over his keys. They subsequently ransacked his apartment.

Other gays faced the same treatment and were confronted with questions such as, Are you gay? Does your employer know? Are you a member of a gay group? Did you participate in the demonstration? Who were the leaders?

Truxx a "bawdy house"

This mass protest was in retaliation to the October 22 early morning raid on the Truxx, when Montreal police, armed with machine guns, arrested 146 men and charged them as found-ins in a

"common bawdy house." The owner was charged with keeping a "bawdy house." Eight charges of gross indecency and two of drug trafficking were laid as well.

According to section 179(b)(1) of the Criminal Code, a "common bawdy house" is defined as a public place "for the purposes of prostitution or the practice of acts of indecency."

More than fifty uniformed and plain-clothes police from the Divisional morality, mobile and technical squads, canine unit, and a number of ununiformed members of the technical squad entered with bullet-proof vests and at least two machine guns. But while 225 persons were reported in the clubs at the time, approximately 80 were arbitrarily released. Apparently the raid was preceded by several hours of observation by the Royal Canadian Mounted Police as well. Undrilled officers were present in the bars at the time of entry.

The 146 men were herded into padded-wagons, taken to police headquarters and held without bail for some 15 hours with no food or water, and no medical attention. These tests were accompanied by verbal and physical abuse. Groups of twenty were crammed into seven by ten foot cells constructed for two occupants. In the morning they were arraigned in municipal court and released with the promise to appear in court just as soon as the charges were laid. The owner, Giuseppe Salvioglio, was released on \$5,500 bail. He will stand trial December 9.

This unprecedented raid came only one week after the First National Congress for Gay Men and Lesbians in Quebec, during which a march of 125 took place. Many gays have speculated that the assault on the Truxx was in retaliation for gays taking to the streets at that time.

However the Truxx/La Mystique raid was only the latest manifestation of an intense campaign of repression and harassment waged for several years against the gay and lesbian community. The last mass raid on a establishment took place just before the 1976 Summer Olympic Games, when hundreds were arrested and charged as found-ins. Their cases are still dragging on in the courts.

Since then the police have sustained this discriminatory campaign of selective harassment combined with raids and arrests of gays and a frontal assault against the city's sex-shops and heterosexual prostitution.

Public complaints?

The police were quick to respond to reporters' questions about the raid. "We had a lot of complaints and we tried to implement what he hasn't been arrested," claimed Montreal Police Director Henri-Paul Vignola.

However a top officer of the vice and drug wing of the morality squad criticized the raid, saying that the officer in charge, Lt. Maurice Bernier, would be in trouble if he did not make the charges stick.

"In no way are we harassing them," countered Vignola. "We don't treat any differently than other people. The police department fully recognizes the rights of homosexuals as legitimate members of the society."

ADGO called a press conference for October 26 to denounce the police assault. To the charge of "public complaints," ADGO documented that they had been obtained by undercover police threatening that if the individuals refused to sign the complaint, their employer



Police attempted to break up the largest and most militant gay demonstration in Canadian history by clubbing demonstrators and charging into the crowd with sidecar-equipped motorcycles.

ers would be informed they were gay. "We vigorously denounce the arbitrary, abusive and discriminatory way police authorities have treated gays over the years," declared ADGO in a statement to the media.

The association went on to demand a public inquiry into police conduct during the raid and police repression of gays in general, and that Justice Minister Marc-André Bédard drop the charges against Bernier. ADGO also urged Bédard, or a mandated representative, to attend a November 2 public forum "so that he can present clearly the position of the Ministry of Justice, and at the same time, let us know exactly where in Quebec he expects us to live."

Some of those arrested appealed at the press conference to be released out of jail next year and in proportion to it," declared one of the accused, Eric Hill, to reporters. "But it's got to the point where you can no longer go to a bar for a peaceful drink without getting busted."

In addition to an observer being present from the Human Rights Commission, Ligue des Droits de l'Homme and Pierre Marquis, expressed solidarity with the gay community's campaign against police repression.

Strait support

While the police desperately clung to the "public complaints" reason, the gay community continued to receive massive support from the rest of the population. High-profile, media coverage of the issue were many newspaper and radio editorials denouncing the raid, including one entitled "heavy-handed raid on homosexuals" in the October 26 Montreal Gazette.

"Why were they all tested for venereal disease rather than for tuberculosis or heart trouble?... It is commendable of the police to be concerned with public health. But policemen are no more able than the rest of us, to leave their prejudices at home. There is something

unhealthy in their concern."

One of the lawyers presently working on the case, Jeffrey Richstone, believes that the police action was illegal as a court order was necessary in order to submit the detained to such treatment.

Public pressure had reached such a point, only days after the raid, that Justice Minister Bédard's office called ADGO to explain that they were very interested in the case, that documentation was being gathered and that the Minister would send a representative to the press conference. As well ADGO met with an assistant to the Minister two days after the press conference.

That same day Bédard announced at a Montreal luncheon that charges might be dropped if "police intolerance" could be proved, and for a second meeting with the Montreal police, and announced that he would meet with the Human Rights Commission to discuss the inclusion of "sexual orientation" in the Human Rights Charter.

When asked if he would consider dropping the charges he replied: "Definitely, if there is proof of intolerance, we will drop the charges."

On October 31 those arrested during the raid met to organize a co-ordinated legal defence and to study whether or not charges could be brought against the police. A defence fund was established as well, the Truxx started the ball rolling with a \$500 contribution.

More actions planned

The next step in the gay community's counter-offensive was a November 2 public forum to discuss strategy. It was attended by 30 gay men and lesbians. Speakers addressing the gathering included a representative of the Human Rights Commission, Ligue des Droits de l'Homme, Pierre Marquis, and Montreal Citizens Movement City Councillor Arnold Bennett. A representative of the Justice Ministry, however, was noticeably absent.

Continued on page 5

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Editorials**Tale of two cities**

Two cities, two massive "gay" events. One lesson.

In Montreal, police indifference known on this continent. The gathering of hooligans opposite the St. Charles Tavern to harass patrons of that bar (or any other gays unfortunate enough to incur their displeasure) occurred under the watchful eye of Metro Police.

That the police were present this year and did their job is no credit to them or their superiors. After their negotiations with Metro police officials, the organizers of Operation Jack O'Lantern found it necessary to approach area politicians sympathetic to the gay movement. They, in turn, were able to bring sufficient pressure to bear on senior police officials to have them instruct their men to "serve and protect" us — as they do the rest of the community.

In Montreal, a somewhat different story. That city has an extremely varied and active social scene, and at the same time, a long and unhappy history of police raids and harassment of gay bars. The result of a revolution of sorts occurred at the Truxton on October 21 and Montreal may never be the same.

The demonstration organized by ADGO on October 22 may have been ignored by the media outside Montreal, but those 2,000 people who clogged St Catherine St and dodged police motorcycles made their point.

The police may have been caught with their pants down and a good deal of what resembles pie on their faces. Quebec Justice Minister Bedard has asked for a report on possible "police intolerance," and those arrested have decided to fight the charges.

What can be learned from these two incidents? First, we see the police in Toronto, what may be termed their "best," enforcing the law under the watchful eye of their employers, the politicians. In Montreal, the police, at what we hope is their worst, reassured by past experiences, supported by a reactionary municipal administration, overstepped themselves. We must have no illusion about police attitudes toward gays.

Second, in both incidents, the gay community responded to confront the police, in different ways, with the same determination and conviction. In the face of riot gear, machine guns, arrests and violence, the Montreal gay community said ENOUGH! Operation Jack O'Lantern shamed the police into doing their job, and that demonstrated how effective a lobby group can be.

Two strategies, one goal and an old lesson: our own liberation, ourselves together. □

The Issue**1977: Miami, media and minors**

The issues, as the cover indicates, is, at least in part, a review of 1977. We've taken up more editorial space than usual this month to introduce three articles which we think serve especially well to focus some of the year's major themes.

Michael Merrill, writing from San Francisco, examines on page 11 what must be considered the year's biggest story, the Battle of Dade County. Robert Reinhard, Ed Jackson and Merv Walker gather additional material for the feature.

On page 15 Michael Riordon gives his impressions of the gay-produced community television programs which are one part of the gay media marketing assault by gay people on the media — a nice swell. (We do hope, though, that only as we were going to press that another such program is planned for Winnipeg — more next issue.) We're also introducing in this issue a regular mass media column called "Monitor." It's on page 16. And Chris Burchell looks further into arrogance at the CBC on page 17.

The third in a series of articles on youth and sexuality by Gerald Hannen begins on page 29. "Men Loving Boys Loving Men" has been a troublesome item for us, as we note in its introduction. Read with care.

On page 28, lesbian feminist Gay Bell examines the recent controversy over the film *Snuff* and its implications for the feminist movement. Regrettably brief news reports on page 29 tell of Kate Millett and Charlotte Bunch also appear, on page 8. An interview with Bunch, editor of the US feminist quarterly *Quest*, will appear in an upcoming issue.

Allen Young, co-editor with Karla Jay of *Out of the Closets*, leads off the reviews this month with a look at *The Joy of Gay Sex*, the latest cookbook for the bedroom. We had hoped to run a review of *The Joy of Lesbian Sex* at the same time, but plans (and reviewers) fell through. Watch for it in the February TBP.

The collective experienced a collective shiver of delight when a peculiar man carrying a suitcase and a pen exploded through the office door short weeks ago. Ostrom, the author of *Snuff*, was here to do his book readings. Fans will be delighted to find a healthier serving than usual this issue.

This month, you'll also find out why the Toronto Sun's queer-baiting columnist Claire Higney no longer likes coconut cream pie (if he ever did). Higney's name appears in this issue probably more than that of any other person. We'd almost like to apologize, but frankly, the man is good copy. It pays to know what we're all up against.

Many times over the past year it has occurred to members of the *Body Politic* Collective that some of the most interesting discussions we have had in the course of putting this paper together seem never to make it into its pages. We might haggle endlessly about whether or not to run a sensitive article, whether coverage of a particular event is sufficient or whether or not to print a questionable ad. But in the end all the reader gets is the final result — and silence.

These matters seem like mere practical details. They are. That's why it's been so hard to find a way to give them the attention they deserve. But approaches to "mere" practicalities usually have a root in a set of broader principles. In uncovering these basics and trying to apply them to what we do, we have educated each other and strengthened ourselves as a collective.

It's an experience we'd like to share.

That's what this column, "The Issue," is to be for. Every month we hope to let you know what went on before decisions were lived in print. We want to let you in on the debate, and we hope you feel free to continue it. We actually do like getting mail. □

Letters**Immigration blues**

American immigration put a real damper on my holidays this summer.

I was hitch-hiking from Toronto to the Music Festival in Illinois and, upon my arrival in Port Huron, Michigan, was told to report to Immigration. There I was asked for my ID. The Immigration Officer looked at me and said, "You're late and there's no place for you to go through my entire wallet. I had \$125, a blank cheque and a ChargeX card (with \$1400 credit limit) — so I was not without funds. I told him that I had steady employment as a bookkeeper in Toronto and only intended to stay in the States for four days.

Then he saw my GATE Lesbian Caucus Card and the questions were fired at me: "Was the music festival a politically-oriented event?" "Was I a political activist in the gay liberation movement in Canada?" — and finally, "Are you, yourself, a lesbian?" My host told me that these groups alone they could not admit me into the United States because they did not want *undesirables* in their country.

I related my story to Canadian Immigration and the Sarina Police. Neither parties could find any reason to deny me entry into the United States. Next morning I tried another point of entry. When I got off the ferry at Marine City, Michigan, an Immigration Officer approached me and told me to come into his office. He knew my name, birth certificate number, and had instructions not to admit me. He gave me a story that I wanted to hitch-hike across the country and that they didn't take kindly to Canadians taking their bus away from Americans. He would not call my employer for verification of employment and he refused to get authorization from ChargeX. He told me not to try to enter anywhere in the States as "All points of entry have been alerted." I felt as if I was a criminal sent to the States on behalf of the gay liberation movement to assassinate Anita Bryant.

This happened to me and it could happen to you. If you are travelling to the United States (especially hitch-hiking), hide your gay organization membership cards.

Susan Turner
Toronto

Shameless

I am very pleased that *The Body Politic*, a very serious and erudite voice for our movement, has the confidence and sense of balance to encourage Ostrom on his mission to make a positive way. His actions are a refreshing change from the stereotypical and self-oppressive images that pass for "humour." There is room for laughter...no, there is a great need and hunger for humour. He is to be encouraged...and praised.

Miguel Morgado
San Francisco
P.S. Tell him I miss him and to hurry home. M.M.

Attack of the Wolf-man

I just read Ian Young's review of *A Wolf in the Fold* by R. Beluscio.

I thought the book did a service for people like Roy and Jack and it's too bad Young took the view he did. It was a beautiful story and your reviewer had best clean his bloody ax and then go and seek some sort of counseling.

Mr. Young's only claim to fame is In-vectional P. Hollenbeck USA

Socialist debate

I wish to comment on the letter signed by members of the Socialist People's Socialist Gay Liberation in Canada — A Socialist Perspective.

The fact that the RWL letter fails to make one political comment on Stuart Russell's critique speaks for itself.

The fact that RMG Gays themselves signed an internal critical letter to the USA People's Socialist Party indicated that the USA People's Socialist publication exposes the high toned repudiation of Comrade Stuart for the hypocrisy that it is.

These facts do give rise to the real question: just how has the character and quality of the RWL changed from that of its predecessors?

Maurice Flood
Vancouver

Small change

In her article on Jill Johnson (October issue), Gwen Hauser overlooks one likely explanation for Johnston's marked change: Johnston's old act was wearing thin; people were bored. Fascinated by her acting abilities, not just her looks and her chance (e.g., at an all-lebian event in New York City), and other antics, so in order to keep the speaking engagements coming in, she has had to adopt a new weird act.

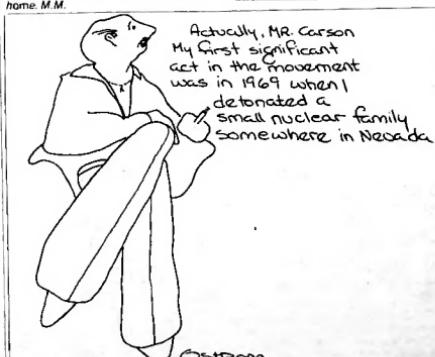
Jill Johnson shocked and "handled" audiences before, and she's shocking and handling them now. One might parahse to "make em' change, plus est est."

Barbara Gittings
Philadelphia

We neglected to mention:

In "The Ever-obliging Mr Crisp" (TBP 38), author Rick Bebot failed to note that *The Naked Civil Servant* is available in Canada in *Fontana* paperback from Collins Publishers. (Thanks also to Collins' representative Sharon Budd for pointing this publication possibility out to me.)

While we did give the address of Lucy Records in last issue's article on Ferron ("Don't they listen to the words?" by Keith Maillard, TBP 38) we should have also mentioned for our Toronto readers that "Ferron" is available at Glad Day Books, 4 Collier St., and at the Toronto Women's Book-store, 85 Harbord St.



LETTERS

Outrageous!

Although very well written, I was simply astounded by Michael Riordon's tunnel vision in his feature article "Out... The Hottest Gay Party in Canada? Can You Argue with Success?" (TBP Oct. 7).

"Outrageous!" is a movie designed as mass entertainment, to be shown in theatres worldwide and viewed by an audience that has paid money to see it.

The film, despite its title, is not a commercially viable product and one that also treats the gay community better than other theatrical films preceding it.

I am afraid Michael Riordon has confused me in his Consonant column with National Gay and Lesbian Board of Canada. They may be interested in trimming the dogmatic propaganda tract Riordon proposes, but as a product for mass consumption, forget it.

Harold Banks
Los Angeles

Outcast state

Since Anton Wagner has reacted to the writing of John Herbert and Ed Jackson, he has edited Wagner to say that he, too, is a fan of John Herbert's writing. I can see no reason that Herbert should not react to Jackson's opinion of Herbert's writing. Sounds like the Mad Hatter's Tea Party, doesn't it, with everybody changing chairs? I shall keep my reaction brief in the hope that you may not add it to suit your own purposes.

Over the past few years my work has been written about in various articles, essays and anthologies by such noted writers as James Baldwin, Nathan Cohen, George Ryga, Paulsen, Margaret Atwood, Gerald Stembridge, and Sam Keen. A countless line of drama critics of worldly reputation, and with both respect and praise for my thinking and its manifestations in writing.

Ed Jackson's blunt remark that I am "a bad writer" is something I have heard before and only in Canada. When and if Mr. Jackson acquires a writing reputation to match any of the above listed writers or even my own, I will take him seriously.

Meanwhile, Ed Jackson's written Canadianism in *The Body Politic* is just one more Canadian pebble that has now crept into the vast valley of open-pit sandstone; however, because I have always drawn part of my creative energy from the hostility and frustration of my detractors, that additional grain of Canadian dirt cannot inhibit my dancing in any way. I have a habit of kicking off from national soil. How fitting that Ed Jackson's product should be as forgettable as his talent!

John Herbert
Toronto

Anton Wagner's review and Ed Jackson's editorial comment appeared in TBP 25 (July/August). Wagner's letter in TBP 37 (October).

Mother Wit

Accompanying the coverage of the Saskatoon Gay Conference (September) is a picture of myself and another woman from "Mother Wit." The caption with this picture refers to Mother Wit as a lesbian. I

Although we would like to be able to bill ourselves as a lesbian band, unfortunately none of us can afford to — we have to eat and sleep somewhere. If the gay community could afford to book us enough to make a living, we would love to play just gay and women's audiences. As it is, we need to book gay and straight converts to survive. As women, it is hard enough for us to mention to find bookings in a male-dominated music industry much less making it public that we have nothing to do sexually with men.

We would like to support that gay community but remains forthcoming and hope to plan a cross-country tour sometime this spring.

Sandy D'Aoust
Mother Wit
Regina

We apologize for any inconvenience that we may have inadvertently caused "Mother Wit." We should also note that on page 8 of our October issue (TBP 37)

Janice Richmond and Beth Foster were incorrectly identified as members of the band "Mother Wit" at that time consisted of Sandy D'Aoust, Janis Gardner and Cathy Antish. The Collective.

Defending Damien

Michael Lynch's article "Defending Damien" (October) is a commendably clear statement of his position but it contains a number of inaccuracies concerning my involvement in the Damien cause.

Together with Mark Whitehead, of Gay Toronto, Toronto, it was never my contention that Lynch depicts me as being during the three months of this summer that Special Projects was active, on a full-time daily basis, arrangements were made with over 45 publications (ranging from Toronto Life and National Post to university newspapers) to devote, free-of-charge, space for the John Damien fund-raising advertisement. This space, if it had to be purchased, would normally sell for \$10,700. In addition, nine major theatre companies, in Toronto and Montreal, agreed to benefit performances for John Damien during the winter and spring seasons.

The first ads that were designed (featuring the support of Margaret Atwood, Mordecai Richler, Gordon Pinsent, Kate Reid, and 17 others) did in two instances include a request to put out these cheques to the Committee to Defend John Damien. Thereafter the ads read The John Damien Foundation, reflecting the reality of its formation, government approval of its charter, and — most importantly — its tax-deductible benefit to those who would contribute. A second ad, showing the support of over 35 prominent Canadians has recently been designed and will shortly begin appearing in major publications. There is every indication that the "ad campaign" will be successful. In four appearances to date (Oct. 24) three of them in publications with a circulation of over 1,000,000 has been generated — with over 40 more markets to go.

It is true that the advertisement did not mention "the organized gay movement," or tell readers that "gay people are (Damien's) main support." It wasn't the purpose of the advertisement to reflect the reality of an organization that I was trying to raise money and broad public support for John Damien in his precedent-setting case, a battle which, if won, will benefit practically every gay person in Canada. The ad did say however (through Lynch doesn't mention this) in the bottom coupon that readers were asked to sign and mail in, that they endorsed changing provincial and federal legislation to protect the rights of all Canadians regardless of sexual orientation. "Fighting his own case is only the beginning," the ad said.

Even though Lynch believes that publishing his doubts and criticisms of the "body politic" on related issues, leads to heating debate, he seems to think that any doubts and criticisms I have about the gay community in Canada, or North America, and which I have expressed in print on several occasions, is renegade treachery. How dare I think that "the gay community, as I see it, is not only tragically limiting itself to being gay, but I am more oppressed by gays than I have ever been by straights," a statement that doesn't seem to me to be the least political, simply the truth of my experience.

It is my view that everything that helps John Damien win his case — be it the support of the gay and lesbian large group — should be appreciated for the good it does. Not made the basis of intercine disputes that only divide and demoralize whatever support there is. Instead of criticizing my ideas and values, why doesn't the present Committee to Defend John Damien, headed by Lynn McTague, undertake bold and imaginative fund-raising programs for Damien? The best criticism is example.

John Holmes
Hamilton

Off Piste
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No. 39, December 1977-January 1978

"The liberation of homosexuals can only be the work of homosexuals themselves."

Kurt Hitler, 1921

Life after Dade

by Michael Riordon

It was this year's big news story. And the testing ground for a particular kind of gay strategy. Bryant's victory in Miami has meant a new look at the way we organize to fight for our rights.

Gay TV is not a drag (show)

Our Image feature by Michael Riordon

"Mother, is that a lesbian on television?" Yes, Virginia. And you ain't seen nothing yet. Gay men and women are producing their own shows for their own communities in Toronto and Ottawa. We take you behind the cameras.

Men loving boys

by Gerald Hannon

Three men who love boys talk about their lives. And in the process, destroy some of the myths about pedophilia that have been used against the whole gay community. As the Save Our Children people push the "molestation tactic," this same, provocative article makes for must reading.

In the news

Canada this month

2,000 gays shake up Montreal like nothing since the War Measures Act; the Damien Day of Protest goes right across the country; the Maritimes makes waves with the East Coast's first gay confab; and the Supreme Court in BC nixes GATE's last appeal. And more — plus international!

In the reviews

The arts and media this month

The Joy of Gay Sex proves sex can be great fun and warm and loving too; gay historian Jonathan Katz sees the possibility of heterosexual history; and 4 new lesbian records give us "something positive, something caring, and a little loving."



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*Cover designed by Merv Walker from the contact sheets of Gerald Hannon

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PRINTED IN CANADA

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The Body Politic partially acknowledges an operating grant from the Ontario Arts Council.

Member
Canadian Periodical Publishers' Association

Body Politic

National

Sea-to-sea days of protest back Damien

October 21 and 22 were the National Gay Rights Coalition's Days of Protest for John Damien. This countrywide protest, called for at the Saskatoon annual conference, was designed to bring attention, through the media, to the gay rights issue. Damien's case as a concrete and well-known example of the need for gay rights. The three themes were: 'protection for lesbians and gay men in all human rights legislation'; 'job security' - a gay person's right to state job security; and 'the second coming'. A broad-based public action organized by the National Gay Rights Coalition (NGRC). The first took place last February, against the CBC's refusal to carry a radio ad from the Gay Alliance for Equality in Halifax.

Halifax

In reality, the protest was spread out over two days and six weeks. It began in Halifax on Thanksgiving weekend when Damien addressed the first Atlantic Canada conference of lesbians and gays. The conference included a march on the Nova Scotia legislature to demand protection in provincial human rights legislation. On October 21 about 10 people marched in support of legal equality. In addition, about 300 signatures were collected at Dalhousie University on the NGRC petition to amend federal and Nova Scotia legislation. A radio interview with Damien taped when he was in the city was broadcast on the Day of Protest, though most coverage was obtained during the Atlantic conference.

Montreal

On Saturday October 15, "Rééngagez John Damien" was one theme of a march of 125 people held in pouring rain during the first annual congress of Quebec gays and lesbians in Montreal. The congress was hosted by l'Association pour les droits des gaies et lesbiennes du Québec et de l'Ontario. The extent to which Damien's case is part and parcel of the gay rights movement came the following Sunday, October 23, when the CBC national news coverage of the demonstration protesting arrests at a Montreal bar (see story page 1) showed a "Reinstate John Damien" placard.

Edmonton

On Friday, October 21 there were events in Edmonton, Ottawa and Toronto. In Edmonton, 200 attended a public meeting sponsored by GATE, Edmonton. The meeting was led by Damien, Peter Bruneau, Miltant Church minister and Randy Marceau of the Alberta Human Rights and Civil Liberties Association, with messages of support from the Alberta NDP, the Revolutionary Workers League and the Alberta Federation of Labour.

Afterwards was helped by earlier media coverage of the rantings of anti-gay bigot Eddie Keehn, running (unsuccessfully) for mayor.

Having declared "an all-out war on the gays," Keehn told the press that he planned to "circle the University" to prevent people from attending the forum. However, he failed to start his "war" because only his supporters, Keehn and his fourteen-year-old son Randy, Al the meeting inside, \$700 was collected. Damien was interviewed on TV and the rally was covered by the Edmonton Journal, which noted that Eddie Keehn's "all-out war" had turned into a "retreat of two."

Ottawa

In Ottawa, 30 people picketed a downtown Ontario government building. The demonstration was covered on television and radio. The following Tuesday, Damien addressed a Gays of Ottawa meeting and attended the annual meeting of the National Capital Region Civil Liberties Association. The NGRC petition was circulated and mentioned by the CBC and the Ottawa



Top row: Damien speaking in Vancouver, marchers on Yonge Street in Toronto, and right, taking the message to the streets in Ottawa. Bottom row: Damien addresses the Gay and Lesbian Congress in Edmonton. And in Toronto, festivities include skits. Here, Gordon Montador, playing the owner of a certain local Cable TV station, auditions applicants (Michael Trudeau and Fiona Ratray) for the "Robert C. Short Normal Hour".



Bottom row: Damien appeared on one television and live radio shows as well as on GO's own cable TV show. Some media coverage linked Damien's case to a statement made the same day by Gordon Fairhurst, then the national human rights commissioner, that amendment of the Canadian Human Rights Act to provide protection for gays was one of his priorities.

Toronto

In Toronto, Damien had appeared Wednesday night on "90 Minutes Live," the nationally televised talk show, and on the local cable TV show "Gay News and People" the Friday before. On Saturday, about 15 people held a vigil from noon till 8 o'clock in front of the Ministry of Consumer and Commercial Relations (which fired Damien), located in the heart of the downtown gay community. About 300 signatures were collected on the NGRC petition. Later about 100 people participated in a short evening march on the city's main street past some of the main gay bars. More than 150 people gathered at a house where they heard Barbara Thornborow, a lesbian dismissed earlier this year by the Canadian Armed Forces, and saw some lively skits. Other gay and lesbian activists spoke, including Michael Trudeau, interim chairperson of the Committee to Defend John Damien. The trade union committee of GATE-Toronto had obtained written support from four trade union

locals. As often happens in Toronto, there was no media coverage whatever.

Vancouver

On Saturday, October 22 there were events in Windsor and Vancouver. In Vancouver, there was a demonstration of 150 at the courthouse, sponsored by GATE-Vancouver and the Society for Education, Action, Research and Counselling on Homosexuality (SEARCH). It was addressed by Damien and by representatives of the Canadian Union of Postal Workers, the BC Status of Women, the International Workers League, with messages of support from the BC Federation of Labour, the BC Human Rights Commission and MLA Rosmary Brown. The rally was covered in both the Sun and the Province and on the CTV network.

Windsor

In Windsor, 16 men and 8 women, both gay and straight, demonstrated in front of a downtown Diana Center. They marched through the city market and along the main street. Response to the demonstration was generally favourable, with several people shouting encouragement from street corners and passing cars. The event was covered by the CBC, 3 radio stations and the Windsor Star. A Star reporter did a single lengthy interview the week following the demonstration, and a story on the gay community in Essex County is expected shortly.

Analysis

The protest needs to be evaluated from both a nationwide and a local point of view. Windsor's protest, for instance, was that city's first gay rights demonstration. It was a beginning forward for the movement because it increased the number of smaller cities where gay liberation has reached the stage of organized public action.

A couple of cities, like Saskatoon, issued press releases announcing the protest; there were small London, Fredericton, and a member of the Gay Activists League of London, and McMaster Homophile Association put an ad in the Hamilton Spectator asking for donations to the Damien defense.

There was no national TV or radio coverage of rallies and marches, but local coverage was good enough. In Vancouver, however, the coverages reflected that the local event was part of something bigger. More gay people got a chance to see Damien personally.

This month's co-ordinated activity by NGRC member groups in at least ten cities across Canada is evidence of the strength of the movement. The possibility to have a issue before the Canadian public as a whole. It also demonstrates that gays in Canada continue to see John Damien's fight as a national issue and one that we must support. □

Quebec

Rights Commission backs gay protection

Following a three-year public struggle waged by gay Quebecois, the Quebec Human Rights Commission will recommend that "sexual orientation" be added to the Quebec Human Rights Charter.

This long-awaited decision was made public at a meeting held on October 27 between representatives of the Association pour les droits des gaies du Quebec (ADGQ) and four representatives of the Commission.

At the meeting a brief entitled "The Homosexual Minority in Quebec and the Human Rights Charter" was presented to the Commission. The document, many cases of discrimination in employment, housing and access to public services, the document underlines the absence of protection for gay men and lesbians in the Charter.

Commission president René Turberville explained that the body had discussed the issue even before the meeting and decided to put forward the recommendation in a letter to the Mini-

ster in charge of the Charter, Justice Minister Marc-André Bédard. According to Turberville, the Commission's recently-completed annual report to the National Assembly mentions that they would like to add "sexual orientation" issue in more detail.

ADGO hopes as well to present the brief to Bédard. Up to this point, however, he has refused to meet directly with the association, suggesting instead that an assistant take his place.

In a surprise move, however, the Justice minister announced at an October 27 meeting with the Human Rights Commission to discuss the inclusion of "sexual orientation" in the Charter. At the same time he avoided stating whether or not he favours such an amendment.

The statement was made in response to questions about the October 21 mass police raid on the Trux Bar and what action, if any, the Minister was considering (see story page 1).

Thus the Quebec Human Rights Commission becomes the third such body in the country to recommend a recognition of sexual orientation in Quebec and Ontario. The recommendation also came on the heels of a demonstration held during the First National Congress for Gay Men and Lesbians in Quebec demanding the inclusion of "sexual orientation" in the Charter and the mass protest of 2,000 held the night after the Trux raid.

ADGO civil rights committee coordinator Ray Dayman jubilantly declared to the media that "the inclusion of the terms 'sexual orientation' in the Charter will be a first major step towards the recognition of the rights of the gay community."

He added, however, that public pressure may have been the factor that led the Pétro-Québec government to finally set a precedent for the other provinces and the federal government by amending its Human Rights Charter.

by Stuart Russell □
December/January

Montreal

Unity marks first national congress



Conference participants demonstrate in Montreal.

A Quebec gay coalition, to be established in the coming year, was one outcome of the first National Congress of all Gays in Quebec, held in Montreal October 15 and 16 at the Saint Pierre Apôtre centre.

Approximately 105 gays attended the conference, organized by the Montreal-based Association pour les droits des gais du Québec (ADQ). The conference had been called in order to bring together all gay groups and individuals in the province for the first time, with a view to better coordinating the efforts of the various organizations. Some 20 political, social, religious, and service organizations from Montreal, Hull and Quebec City were represented at the conference.

The conference opened with reports by the various organizations and an opening speech by ADQ president, Claude d'Aide et de libération (CHAL) in Quebec City took part in the panel on gay rights for gay discussion the efforts of the Quebec movement to have "sexual orientation" included in the Quebec Human Rights Charter. Representatives from Gays of Ottawa (Hull section), ADQ, and the Centre Homophile d'Aide et de libération (CHAL) in Quebec City took part in the panel.

During the conference, it was reported, a representative of the Quebec Human Rights Commission stated that ADQ had reason to be optimistic about their upcoming meeting with the Commission.

Later that same afternoon, a gay rights demonstration took place in the streets of downtown Montreal. Approximately 250 marchers, mostly young adults, pouring down a three mile route through the heart of the west end gay bar district. The marchers had three demands: the inclusion of "sexual orientation" in the Quebec and Canadian human rights legislation, the reinstatement of John Damien, and an end to police repression against the gay community. The march was a part of the National Gay Rights Coalition's Days of Protest for John Damien held the following weekend in most other parts of the country. It was the second gay march to be held in Montreal, but it was not the last (see story, page 1).

Following the march, a gay discotheque, Studio One, hosted a benefit concert for the demonstrators.

The second day of the congress was largely given over to workshops on gays and political parties, social services, lesbian autonomy, gays and the church, education of the gay and straight communities, police repression, and a Quebec gay coalition.

Resolutions from these workshops were brought forward at the closing plenary session. Among the resolutions adopted were a call for gay caucuses in the Parti Québécois and the major Quebec unions, formation of a committee to study the social service needs of gays in the province, and a call for no collaboration with the police, except when done publicly. The congress also endorsed the struggle for the inclusion of "sexual orientation" in the Quebec

Human Rights Charter and the efforts of the National Gay Rights Coalition. A final resolution called on the sixth annual pan-Canadian conference in Halifax next summer to provide translation services.

Controversy was noticeably absent from the congress. The language provisions suggested by ADQ that the conference be held in French (that the conference be held in French with automatic translation of comments in English into French) were accepted by all. The workshop on lesbian autonomy came up with two specific proposals. However, one did not pass. A proposal for education on the double oppression of lesbians. Lesbian participation in the conference activities was minimal.

The congress ended on a note of unity, as the plenary session adopted a resolution calling for the formation of a committee of all of the existing caucuses of all Quebec gay groups to produce a working document for a Quebec gay coalition. A second congress was called for some time next year to found the coalition. It is hoped that it will take place in Quebec City.

Conference organizer Stuart Russell termed the congress "a first important step in the development of a unified and strong gay movement in Quebec."

by Ron Dayman □

Gay film festival

"Homosexuality in the Movies" — a festival of 25 films — was held at Concordia University (Sir George Williams Campus) in Montreal.

The festival was well attended, due in part to the recent flurry of public gay activities in the city.

The festival was held under the auspices of Concordia's Conservatory of Cinematography. At "Homosexuality, for my part," explained the Conservatory's program, "is a theme which has been explored in movies, especially during the last ten years. We have tried to present films for their sensationalism, which we feel would not be in keeping with the tradition of the Conservatory. We have tried to present a collection of different films in which homosexuality is either a major component or an element among others."

It is believed that this was the first film festival to present such a wide array of movies, in English and French, relating to homosexuality.

The festival coincides with the birth of Montreal's newest gay group, Gay Friends of Concordia.

by Stuart Russell □

New setting for GEM

Gay Equality Mississauga has overcome some recent internal difficulties and will carry on with a new address: Gay Equality Mississauga, PO Box 156, Station A, Mississauga, Ontario, L5A 2Z7.

6/Body Politic

Halifax

City hosts landmark conference



Demonstrators in front of Province House, the Nova Scotia legislature.

Winnipeg

Gays assess vote

The surprising upset of the New Democratic Party by the Manitoba Progressive Conservatives marked the end of an election campaign in which gay issues were raised but received little genuine support.

Polling of candidates in the election was done by telephone, and of the newly formed Manitoba Gay Coalition. While the issue of gay rights did not receive great play in the press, a number of outbursts of homophobia by candidates did make the Coalition newsworthy in the last days of the campaign.

The Coalition survey covered 24 of the 177 candidates in the province; seven pro-gay candidates were elected, including Liberal Lloyd Asworth who was very positive while his opponents remained silent on gay issues. It is thought that gays may have contributed significantly to his being the only Liberal candidate elected in Manitoba.

Support from two successful PC's ran high, in particular from the Manitoba gay rights legislation and is expected to be neutralized by the stand of most party members on gay rights. In the NDP, the support of individuals such as Saul Cherniak will likely be silenced by caucus members and party leader Ed Schreyer (see TBP 36).

In commenting on the results in this fall's election one Coalition member stated, "In all honesty, we cannot expect that there is a private member's bill to amend the Human Rights Act. Even this prospect is slim given the present state of the electoral arena."

The lack of support from the NDP was disappointing to the gay community. Almost as many NDP candidates indicated opposition to gay rights as support. Gay rights activists are discussing future challenges to the anti-gay legislation introduced by Schreyer, Green and others in the leadership of the party.

by Walter Davis
After Stonewall □

Community centre seeks support

Project Lambda is the name that has been chosen for the drive to create a gay community centre in this city. Organizers have distributed a survey to find out what kind of services gay people in Manitoba would like to see under one roof. "It's good providing a lot of facilities, but they're not used if people don't use them or aren't sufficiently interested in funding them," said project organizer Dick Smith. "We already have a popular and well-run social club. Now we need some services for gay people and an information centre for visitors to the city."

The survey mentions services such as counselling, a place to go in time of

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crisis, somewhere to drop by for a snack or coffee, or a place to meet other like-minded people, perhaps a VD clinic or gay doctor service, a library of gay books and periodicals, or somewhere to play cards or watch TV, the possibility of starting a gay restaurant in the centre is also being considered.

"People have reported from those who have responded to the survey is heartening," Smith noted. Nearly \$5000 has already been pledged along with promises of regular contributions amounting to more than \$250 monthly. The first fund raising social for Project Lambda will be held 8:00 p.m., November 26 at 293 Kennedy St. in Winnipeg.

Project Lambda has been endorsed by the eleven constituent organizations of The Manitoba Gay Coalition, and can be reached at PO Box 3742, Station B, Winnipeg R2W 3R6.

National

Fairweather, friend

Gordon Fairweather, Chief Commissioner of the new Canadian Human Rights Commission, has reiterated his support for the inclusion of sexual orientation in the Canadian Human Rights Act.

Fairweather was speaking on October 25th at the Annual meeting of the National Capital Region Civil Liberties Association in Ottawa. It was his first major speech since being named Chief Commissioner.

As a Conservative MP, Fairweather had one of the leading supporters of the gay movement's call for legislative protection against discrimination. It was his amendment to add sexual orientation to the Act which was defeated by the Liberal government last Spring. Fairweather, who is a member of the Standing Committee on Legal Affairs, said the October 25th meeting. He said the absence of sexual orientation was one of two very severe weaknesses in the new Act (the other being the exclusion of the Indian Act from its jurisdiction). He added that he was "irritated" by the number of MPs and Cabinet ministers, who had voted against his proposal, voted down his proposal, "said they agreed with the position I took and realized maybe they should have voted for it."

"Good will after the event doesn't do much to improve the legislation," Fairweather said.

Speaking at the same meeting, Gays of Ottawa Parliament David Gamble traced the history of the gay movement's struggle for inclusion in human rights legislation and warned of the possibility of violence if discrimination against homosexuals continues to be

tolerated.

Gamble teaches us that it's minority is continually denied its rights. It is only a matter of time before their struggle erupts into violence," Gamble said. Then following the police raid on the Truxx Cruising Bar, as both the largest gay bar in Canada and the first to exhibit violence, he added: "I fervently hope that we can obtain our civil rights by peaceful, non-violent means. But I know that gay people aren't going to wait forever."

13% OK gay sex

In a recent Gallup Poll 60% of Canadians said they thought sexual relations between two adults of the same sex was "always wrong." Thirteen per cent thought it was "never wrong at all." In the 18 to 29 year-old age bracket, only 17 per cent thought same-sex relations were "not wrong at all."

In comparison, 66% of Americans thought sexual relations between two adults of the same sex was "always wrong at all." Sixty per cent of Canadians also thought any sex outside marriage was "always wrong," as did 72% of Americans.

by Jonathan Katz

Ontario

CGRO lobbies Liberals

"Generally favourable" was the way Tom Warner, Coordinator of the Coalition for Gay Rights in Ontario (CGRO), described the reaction of the Liberal Caucus of the Ontario legislature to CGRO representatives' meeting with them at Queen's Park November 1.

After the meeting, members of the two groups were present as the Coalition presented its 13-point program and urged Liberal Party support for the inclusion of "sexual orientation" in the human rights code. Shane Due Hee and Robert Anderson of the McMaster Homophile Association in Hamilton, who had organized the meeting through club leader Pauline Smith (of the Hamilton West), were accompanied by Warner, Brent Hawkes from the Metropolitan Community Church, Chris Beanchell and Gay Bell from the Lesbian Organization of Toronto, Sam Trollope from the Gay Alliance and York, and Georgie Hislop from the City of Toronto Homophile Association.

Also present were John Damien, a Toronto feminist who had recently fought a court case for custody of her children.

Members of the caucus appeared in-

terested in the presentations and the role of CGRO representatives at the meeting, and asked informed questions. One MPP asked Coordinator Warner whether the Coalition would be willing to accept a political compromise in any new human rights legislation. Warner responded that the Coalition and child care workers from protection under the law, Warner's negative response spoke except for one MPP's admittance that it might be a case of "all or nothing": refusing to compromise could lead to no protection at all.

MPP Albert Roy (Ottawa East), the opposition justice critic, asked Warner about the fact that the Conservative government is using taxpayers' money to finance the government's case against him in court. Roy told the opposition in private to tell Roy after the meeting, and put him in touch with his lawyers for further details. Coalition spokesperson Warner said there was a strong indication that the Liberals would take advantage of this information to raise questions in the Legislature which could potentially embarrass him.

A press conference held following the caucus meeting, CGRO representatives were interviewed by both English and French networks of CBC Television, and by the Toronto Globe and Mail and Sun.

Warner hopes that meetings with the Conservative and New Democratic Party caucuses can be arranged in the near future. Although amendments to the Human Rights Code were not mentioned in the recent Ontario Throne Speech, the Coalition intends to continue to pressure MPPs from all parties for early introduction of an amending bill.

by Paul Tropello

Money: target set

Following the Ontario Human Rights Commission's recommendation that sexual orientation be included in the Human Rights Code, work will be neces-

sary to convince the three major Parties in the Ontario Legislature that this should be made into law. The Coalition for Gay Rights in Ontario will be co-ordinating this campaign of education and "Target 2000" will raise funds to pay for the campaign.

More details on fundraising on the National Gay Rights Coalition's successful "Operation 5000," CGRO has set quotas for the various member groups in the province.

Guelph Gay Equality is co-ordination "Target 2000" for CGRO and efforts are to be made to encourage individuals who are willing to support the fight should send cheques to the Coalition for Gay Rights in Ontario, Target 2000, c/o Guelph Gay Equality, Box 773, Guelph, Ontario, N1H 6L8. The deadline for contributions will be January 31, 1978.

by David Gibson

Toronto

CHAT changes quarters

Toronto's oldest gay organization has left the Church Street social centre and offices it has occupied since June 1973. The group, which has been called the group's seven-year history, CHAT (the Community Homophile Association of Toronto) now operates from a second floor office in the heart of the city's gay commercial area.

The move comes after two years of financial difficulties for the group.

"The cost of maintaining the gay dollar now," said CHAT President George Hislop. He attributed the poor turnout at CHAT's regular dances to competition from the many commercial establishments that now attract gays who are coming out.

The new address is 19 St. Joseph Street and the phone number is 922-7602.

by David Gibson

We have to keep asking

In February, 1978, John Damien will have been out of his job for three years.

And for those same three long years, we've been asking you to contribute to the Damien Defense Fund.

After three years, the appeal can sound pretty tiresome.

And what sounds tiresome can get forgotten.

He's still fighting. Almost every waking minute is devoted to this case. He knows victory means security for every gay man and woman in Canada. He hasn't forgotten you.

Contributions to the Damien Defence Fund are welcome and acknowledged. Please make your cheque payable to: The Committee to Defend John Damien and send it to: PO Box 117, Station V, Toronto, Ontario, M6R 3A4. Names of contributors are kept in strict confidence and never released for any purpose.



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Support Tri-Aid and let your donation dollars support the gay community. Please make all cheques payable to The Tri-Aid Charitable Foundation. All donations are tax-deductible. Receipts sent upon request.

Toronto

Pie splatters, Hoy splutters

Claire Hoy, notorious anti-gay columnist for the Toronto Sun, narrowly missed getting a pie in the face following the recent taping of a panel for a CBC-TV program.

The pie was thrown by an unidentified member of the gay community as Hoy emerged from the studio at the CBC headquarters on Jarvis Street.

Hoy noticed the pie approaching and deflected it, causing the creamy dessert to hit the wall.

Part of the taping involved the back of another departing panelist, Baptist minister Rev. Joseph MacDonald, who is national chairman of the recently formed Committee Against Homosexual Rights Legislation. MacDonald had just joined the night without removing his suit jacket and could not be found by a CBC producer pursuing him to apologize.

The following note was handed to Hoy:

Sometimes, words fail us. Confronted with the type of informed statements you most reasonably believe to be often either ignored or twisted out of shape.

So we proceed to action, believing that actions do speak louder than words. People who take public stands against gay rights legislation are derive from a knowledge of homophobia, and their lies encourage anti-gay violence; "queers" are beaten and killed, anti-gay people suicide, unable to cope with an atmosphere of hate. The public personalities and journalists who foster this atmosphere are directly responsible for these deaths.

Anti-gay bops with pie on their faces lack credibility, are exposed as the tools we know them to be. That they are dangerous tools is why we draw your attention to them in this flamboyant and very gay way.

The pie was coconut cream, and cost \$1.33.

Hoy and MacDonald both spoke "as...legislative protection for homosexuals during the program, Hoy claimed there was no support for such measures in the Ontario legislature. MacDonald protested that "the gay lifestyle would be imposed on impressionable children."

John Damien and Gerald Hannan of the Body Politic also took part in the TV discussion.

Claire Hoy, in a column which appeared in the Sun two days later, told his version of the incident, saying that "a group of 15 or 20 of these creatures tried to get me to eat a pie." His defense operation was to be purely defensive; no aggressive acts against the crowd or individuals were to be taken beyond what necessary to defend victims of attack. The group was divided into three squads, each with three tasks: to report trouble spots to Jack-o'-Lantern headquarters, which would pass the reports on to police; to provide police conduct and to protect individual service users; and to provide escort services by providing escorts on request and rescuing victims of violence. Each squad was accompanied by a lawyer and a person trained in first aid.

The police also displayed a new-found willingness to act against criminal violence. About four dozen hoodlums were arrested. The police also had a response unit attached to Jack-o'-Lantern, acting quickly when trouble spots were reported. One officer who was harassing gays was removed by superiors after his misconduct was reported.

Operation Jack-o'-Lantern squads succeeded in rescuing a number of gay men from violent attacks. One squad member was slightly injured during a rescue.

by Ed Jackson □

Hallowe'en: Pressure gets action

A community operation carried out by organized gays made this Hallowe'en the safest in many years for the gay community. The activists devised the defense action, called Operation Jack-o'-Lantern, to deal with the violence which is traditionally visited upon gays using streets in the ghetto area during Hallowe'en.

For several years at Hallowe'en, a crowd has gathered on the east side of Yonge Street opposite the St. Charles, a popular gay bar which usually sponsors a Hallowe'en drag contest. The atmosphere on the street has been

hostile and violent, with eggs, tomatoes and other objects hurled at costumed contestants going to and from the bar. Toronto police have taken a casual attitude towards these events. The force has allowed the Hallowe'en mob to form, even though they could force it to disperse under a law which forbids the blocking of sidewalks. The few officers patrolling that crowd generally looked the other way while gay men were attacked.

Mindful of the campaign against gays conducted by Toronto media in the summer over the Jacques murder, and fearing that the Hallowe'en violence would be used to discredit gay men, members of the Gay Alliance Toward Equality (GATE) called a meeting of people interested in taking positive, organized action to counter the violence.

In addition, GATE president Brian Millett met with police chief Harold Adamson, suggesting that the best way police could stop violence near the St. Charles at Hallowe'en would be to prevent the crowd from forming. He also informed Adamson that there would be an organized gay presence in that area to oversee situations where police were using tear gas. Responses from a police representative stated that the police have no power to prevent crowds from gathering. He also said that the best way to deal with the violence was for gay people to stay away from the area around the St. Charles.

GATE subsequently sought legal advice from a lawyer for the police who have the power to prevent people from congregating if they have reason to believe that a breach of the peace is likely to occur.

Following further correspondence with police officials and angered by the outcome of the consultation, GATE sent a copy of the correspondence to MPP Margaret Campbell and alderman Allan Sparrow, who represent the city's area at the provincial and city levels of government respectively, and to mayor David Crombie. All three politicians contacted police officials to express dissatisfaction with police response and to advise police to provide adequate protection against the Hallowe'en violence.

Meanwhile, the planning for Operation Jack-o'-Lantern went ahead at a series of meetings in the two weeks preceding Hallowe'en, under the leadership of GATE and the Metropolitan Community Church. The main proposal was to have a meeting with the management of the St. Charles, but the tavern refused to cooperate with the effort to protect its customers.

Early on the night of October 31, about fifty volunteers, men and women, gathered at MCC House near the St. Charles. The purpose of the gathering was to be purely defensive; no aggressive acts against the crowd or individuals were to be taken beyond what necessary to defend victims of attack. The group was divided into three squads, each with three tasks: to report trouble spots to Jack-o'-Lantern headquarters, which would pass the reports on to police; to provide police conduct and to protect individual service users; and to provide escort services by providing escorts on request and rescuing victims of violence. Each squad was accompanied by a lawyer and a person trained in first aid.

The police also displayed a new-found willingness to act against criminal violence. About four dozen hoodlums were arrested. The police also had a response unit attached to Jack-o'-Lantern, acting quickly when trouble spots were reported. One officer who was harassing gays was removed by superiors after his misconduct was reported.

Operation Jack-o'-Lantern squads succeeded in rescuing a number of gay men from violent attacks. One squad member was slightly injured during a rescue.

by Ken Popert □



8/Body Politic



Feminist and lesbian novelist, sculptor and activist KATE MILLETT addressed a crowd of 500, mostly women, on October 25 at the University of Toronto campus. The meeting was the first in a series of discussions of "The Evolving Woman" sponsored by the Women's Fund Raising Coalition. Millett discussed the concept of leadership in the women's movement, whether imposed from above (by authoritarianism or the media) or whether it can be developed from within. She also spoke at length about her preparations throughout the US for the November International Women's Year Conference in Houston. "Hundreds, maybe thousands, of women never before active in the movement are becoming involved." Right-wing forces view these conferences with fear that "Women's Libbers are out to kill the American family." She also spoke about her work in the women's prison at Attica.

CHARLOTTE BUNCH, another well-known US lesbian feminist writer and theorist, also spoke to a large audience of women on the U of T campus a week later. She spoke about her vision of a "radical, non-aligned" and "post-socialist" feminism and its relationship to theory and practice.

Coalition throws Wilde party

On Sunday afternoon, October 16, a cultural festival was held to mark the birthday of Oscar Wilde. The event was sponsored by the Coalition to Stop Anita Bryant and held at St. Paul's Church in downtown Toronto.

The program was divided throughout the afternoon, evening and evening and featured works by local artists, poetry readings, an aerialist, a series of skits, political workshops and booths staffed by members of the various gay organizations in the city.

This cultural program, an unusual event in Toronto, was seen as a way for participants as a good opportunity to bring together a variety of individuals and organizations in a different kind of environment. Though the Festival was underwritten by the Coalition, it was, in the words of one organizer, Chuck Wheeler, "created by everyone that was there."

Organizers of the Festival were the members of the Oscar Wilde Birthday Party Committee: Dean Hayes, Doug Gardner, Chuck Wheeler, David Souter, Gary Mallott, Chris Gentles and Lawrence Laftan.

by David Gibson □

Social service foundation launched

Following disagreements over the kind of work the Chatsworth Charitable Foundation should be doing, several members of the board of Chatsworth, unhappy with the evolution of the foundation into a fundraising mechanism for CHAT (Community Homophile Association of Toronto), resigned earlier this year in order to set up an organization that would provide a more social service work in the gay community.

The result was Tri-Aid Charitable Foundation. It is to be an umbrella organization that will raise funds for a variety of projects, centering on social services by gays for gays and on public information on homosexuality.

To date, Tri-Aid House has been established. This house, located at 8 Irwin Street, is a co-educational residence for gay young adults 16 to 18 years of age.

Other projects of the Foundation are an employment agency and a library and research centre. The special needs of women are to be dealt with by the Tri-Aid Women's Committee.

Officers of the Foundation are Doug Chin, President, Gayle Janes, Vice President, and Karsten Kossmann, Secretary-Treasurer. Tri-Aid is located at 8 Irwin Street, Toronto, Ontario, M4Y 1K9. Telephone (416) 294-2525.

by David Gibson □

Fusion confusion

The "fusion" of the Red Flag Union (formerly the Lavender and Red Union) with the Spartacist League, a small Trotskyist group, was the topic of a recent Canadian speaking tour.

Gene Shofner of the now defunct Red Flag Union explained that the Union has "been through a period of self-doubt and saw the necessity to 'understand the character of the Russian revolution in 1917.' This apparently was a turning point in the Union's move to Trotskyism.

The tour ended in Toronto with a meeting attended by fifty people including perhaps ten gays. Most of the participants were communists, but some of them, like Gene Shofner, did not seem to understand the character of the Russian revolution in 1917. This apparently was a turning point in the Union's move to Trotskyism.

Local communists were not convinced. "A friend and I had fusion," one activist called. He and others were puzzled by the acronym of the evening and despaired at the dogmatism of the League's approach to the important question of the gay movement's orientation to socialism. □

Law Union looks at gay issues

About 25 members of the Law Union of Ontario participated in a workshop on the politics of gay liberation at the University of Toronto on October 29 to 30 at the University of Toronto. The workshop reflected the Law Union's increasing involvement in gay rights issues. Activists from the Toronto gay movement came to the workshop as resource persons.

The workshop first touched on the relationship of capitalism, the nuclear family and sexual segregation to labour, to oppression, and to the connection of gay liberation struggles with the developing revolutionary socialist movements. This was followed by a discussion of the various ways in which the law and legal representatives discriminate against gay people, and the ways to remedy that.

At the second day's meeting, two additional resolutions concerning gay issues were passed overwhelmingly. One confirmed the necessity of Law Union members to struggle against their own heterosexist attitudes and those of their colleagues, and supported the establishment of a Law Union working group for people interested in gay issues.

The group took a strong stand against that segment of police repression of gays in Montreal in the bar raids. The Law Union agreed to send official protests to Montreal City Council, police and the Quebec justice ministry.

by Paul Trollope □

December/January

NEWS BRIEFS

SF "climate" too hot, trial move sought

Attorneys for the two persons charged with the slaying last June of gay gardener, Robert Hillsborough have applied for a change of venue in their client's trial, said Rick English, Freeman, the attorney for Thomas Spooner, has requested that his client's trial be severed from that of John Cordova, the other accused. Both Freeman and Cordova's attorney, George Walker, feel the atmosphere for justice is too hot in San Francisco, claiming that the "climate" is too hostile. The degree of "blood" some people put there want in this trial," Walker explained, "is not justified by the facts."

The law office of Attorney's Office is continuing with preparations in a related \$5 million suit launched by the Pride Foundation on behalf of Hillsborough's mother against Anita Bryant and others alleging they fostered the anti-gay climate which led to Hillsborough's death.

Sentinel

Briggs initiative scuttled

Facing a court challenge, California State Senator John Briggs has temporarily withdrawn his initiative that, if approved, would have made it possible for Catholic schools to discriminate against gay teachers. Briggs claimed that he had gathered more than 100,000 of the 314,000 signatures needed to have the initiative included on an electoral referendum next year.

Briggs' action comes in response to a lawsuit filed in California Superior Court by the American Civil Liberties Union against a San Francisco teacher. The suit charged that the wording of the title and summary of the initiative was misleading in that it didn't inform the electorate of the purposes and possible effects of the initiative.

Briggs' proposal, in effect, asked for sanctions against conduct that is presently legal under California law. Sources speculated that Briggs was experiencing difficulty obtaining the required signatures and withdrew to save face. He will reward and try again.

Gay Community News □

Coors brew down

Adolph Coors Company, which has dominated the beer market in California for many years, has lost its number one position to Anheuser-Busch. The loss of sales has been attributed by researchers to the company's failure to organize to protest Coors' union activities and its alleged support of right-wing organizations and fundamentalist groups engaged in anti-gay campaigns.

Allan Black, president of the Teamsters Local 921 and state chairperson of the union boycott, commented that "If anyone deserves credit for what has happened to Coors, it should be the poor people, union members, and the gay community."

Coors' loss is expected to continue, and was hailed by union leaders, gay activists, and women's organizations as a demonstration of the effectiveness of their joint efforts.

GPF News □

Lesbian MP dumped

A British Labour Party constituency association is refusing to allow elected MP Caroline Colquhoun to stand for re-election. After failing to persuade her that Colquhoun had left her husband to live with lesbian activist Babs Todd, formerly of the gay women's magazine Sappho, the local party met to criticize the MP's constituency work and voted to choose a new Labour candidate for the next election.

After losing Colquhoun told the press, "I am angry and proud of it." Since then, in contrast to the failure of Labour Party officials to come to her aid, Colquhoun has received overwhelming support from ordinary party workers and her constituents. She is now appealing the constituency association's decision to the Labour Party's National Selection Committee, while carrying on her job as MP for Northampton North.

Gay News (Britain) □

Lesbian History Archives

The Lesbian History Archives is both a library and a research center dedicated to preserving records of lesbian lives and activities so that future generations of lesbians will have ready access to materials relevant to their lives. The Archives includes old and new books, journals, articles by lesbians, as well as any other material reflecting the lives and works of lesbians, such as interviews, photographs, letters, announcements, posters, etc. Information can be obtained from: Lesbian History Archives, PO Box 1258, New York, NY 10001, USA. Telephone (212) 874-7232 or 873-9443. □

Gay prisoners group

A multi-racial group of gay and anti-sexist prisoners of Washington State Penitentiary have formed an organization called Men Against sexism. The group is formed for the support and defense of gay and other vulnerable prisoners.

Programs include providing orientation, protective escort service and self-care for new prisoners as well as for prisoners who are preparing to be paroled. Men Against sexism is asking for moral and financial support from the outside gay community. Write: Rick English, Director Men Against sexism, PO Box 520, Walla Walla, WA 99362.

In addition, the group is requesting that people write the prison superintendent, Douglas Vanzant, at the Box above, asking what is being done to meet the needs of gay prisoners.

Body-building builds gay?

Homoeroticism and mental derangement are being caused by the growing cult of body building in the Soviet Union and official government sports committee newspaper Sovetsky Sport has claimed.

Gay News (Britain) □

IWY Conference to deal with lesbian rights

Lesbian rights is one of the 26 official proposals that the International Women's Year (IWY) Commission will seek debate at the national American Women's Conference in Houston Nov. 18-21. Other proposals sponsored by a majority of state-level meetings of women include the Equal Rights Amendment and abortion rights. All three issues are expected to be extremely volatile at the Houston meeting. According to Bella Abzug, head of the IWY Commission, delegates opposed to them expect to have their positions potentially affected by a number of organizations, but it is widely believed that the motive behind the petition is to put an end to THA.

The Trent Student Union (TSU) appropriated \$1,000 for the use of THA this year, but Chairperson Geoffrey Montraville said the university would not refuse to release the funds.

Don McIsaac, the fourth year history student responsible for the petition, has been equivocal about its intention. In an interview on Trent Radio he said that it was not "an anti-homophile petition."

But an attempt to regulate the use of TSU facilities, however, the local daily, he admitted there was substantial support from campus homophobes.

"Though I see money as the main problem, much of my support is coming from people who are dead against homophobes. But I guess it serves the same purpose anyway." McIsaac was more explicit about his beliefs when interviewed by the CBC. He admitted that the petition was anti-homosexual, and went so far as to say that gays were sick.

Reaction to McIsaac and his campaign has been swift. In an open letter published in the student paper, *The Arthur*, Trent University president T.E. Wilton expressed his concern that fifteen campus organizations which would be affected by the vote have banded together to form the Coalition for Freeedom of Association.

The Coalition is planning a vigorous campaign and will present its views to two forums sponsored by the TSU to be held on Oct. 18 and 19.

If the referendum supports the petitioners and effectively cuts THA funding, the results could be disastrous for a group which has grown rapidly since its inception one year ago. As the only gay group in the area, the existence of THA has been more than justified. The "all people" dances have become semi-

Sentinel □

NEWS

Hamilton

Homophobes hassle

Recent events in Hamilton demonstrate the homophobic nature of society toward the experience of homosexuality.

The McMaster Homophile Association (MHA) has published several features in the student newspaper, *The Silhouette*, including articles on cross-cultural aspects of homosexuality, and other controversial topics. This provoked an intemperate homophobe to visit the newspaper's office where he yelled obscenities at the startled staff, and kicked the furniture around. A laudatory letter appeared in *The Silhouette* concerning the Roman Emperor article. Another incident occurred on October 26 when the Chi Chi Palace, a former gay club, was fire bombed. The club owners, however, thought the fire bombing was directed against them personally, not against gays in general. The club had been closed for two months since a straight-owned gay disco opened in the Windsor Hotel.

by Shana Due Hee □

Peterborough

Group threatened

On November 24 and 25 the 2400 members of the student body of Trent University will decide in a referendum whether the Trent Student Union should continue to fund the Trent Homophile Association (THA).

A petition circulated on campus early in November garnered the 26 signatures, more than the 10% of the student body, needed to force a referendum on the issue.

Students will be asked to vote yes or no to the same ambiguously worded statement used in the petition: "Whereas THA has been instrumental in the promotion of equality for all individuals and sexually oriented groups with an operating membership that includes non-Trent students, and whereas I am a member of Trent University, I submit that this practice be discontinued immediately."

The basis on funding to "politically or sexually oriented groups" or groups with non-homosexual members would potentially affect a number of organizations, but it is widely believed that the motive behind the petition is to put an end to THA.

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regular events attended by gays and straight allies. In addition, THA maintains a large gay library and has cooperated with local social services agencies in providing counseling.

Concerning the current campaign against THA, the Trent Christian Fellowship decided in a meeting held on November 11 that homosexuality was an example of man's fall from God's grace. Elaborating on this decision in an interview in *The Examiner*, Faculty President Peter Steiner said that the group had been under considerable pressure to take a stand on the matter in light of the current controversy.

On the night of November 2, a mysterious break-in occurred at the Trent Christian Fellowship residence. Although there was money on the premises, the only items reported missing were two files containing information "of a confidential nature." Spokesperson Sheilagh MacGillivray was reluctant to discuss the incident other than to say that police were investigating.

by Evan Gill
Gordon Fee
and Keith Sly □

Saskatoon

Activist elected to Rights Board

Doug Wilson, a local gay activist, has been elected to a three-year term on the Saskatoon Board of Human Rights Board of Directors.

In 1975, Wilson was prevented by the University of Saskatchewan from taking part in an educational program because he is gay.

He recently presented two workshops on sexual orientation at the Association of the University of Saskatchewan. In this role he spoke of the importance of the role of men in society. Wilson also spoke at the Regina Public Library on gay rights and to several hundred prospective teachers at the College of Education on aspects of gay oppression and its implications for them as teachers.

by the Education Collective
Gay Community Centre of Saskatoon □

Windsor

Gay rights OK for faculty

The Faculty Association of the University of Windsor approved a contract clause no discrimination on the basis of sex, sexual orientation, family relationships, marital status, political belief, or involvement in "lethal" organizations.

The collective agreement and the sexual orientation clause in particular were resisted for some time by the university administration. The contract marks an innovative direction for the University.

by Barry Adam □

St. John's

CHAN hits Upper Deck

Due to financial difficulties, CHAN (Community Homophile Association of Newfoundland) has been forced to close its headquarters. A Queen's Road, Hovey, CHAN branch will continue to be conducted from the homes of its executive members.

Negotiations have begun for the use of The Upper Deck, a gay bar, to hold general meetings on a bi-weekly basis. Of particular interest to CHAN supporters are the annual elections in November. The members' hope will give CHAN a fresh start.

In the meantime, The Upper Deck is having problems in establishing a regular clientele. The management has stated that if business doesn't improve in the near future, The Upper Deck will have to close down as a gay bar.

by Wish Leonard □
Body Politic/9



Toronto Lambda Business Council

POST OFFICE BOX 556 TERMINAL J
TORONTO, ONTARIO M4J 4Z2

To promote the interests of our own business community, a business council, similar in nature to those already existing in major cities in the United States, is being formed. Some of the initial objectives of the council are as follows:

- To provide a forum for gay businesspersons sharing common business interests.
- To increase awareness of the council and its members in the business community-at-large.
- To provide a vehicle for the financial development of member's interests.
- To produce a Directory of all members for distribution throughout the community for business promotion.
- To promote Metropolitan Toronto as a suitable location for business, convention and social occasions.

If you or your business are interested in this worthwhile endeavour, please write to the above address.

The Year

Miami

The Miami battle is over and lost. We've reached the stage of joking about Anita Bryant — the absurd things she said. The laughter is loud (a trifle uneasy) and it seems positively yawn-making to talk seriously about our recent history.

"Life after Dade" County has affected us all. Like an oil spill it slithered across boundaries and fouled international waters. Miami pays some out in large numbers, but the response across the US and around the world made history. Almost half a million gay people marched in the streets. The demonstration in San Francisco was the largest of any kind in the US since the anti-war marches of the sixties.

That was unexpected, from the point of view of the Bryantites. There was a defeat but no retreat.

It's hard to say whether gay organizations have grown dramatically since Miami. Doubtless the day-to-day commitment of the thousands who marched has not been secured; the show of strength demonstrates a collective anger, an awareness that this may not be the last "oil spill", and that we will be more prepared for the next one. With this in mind, Michael Merrill has started a new organization, "Campaign". It was not a fault-finding mission. Given the place and the brief campaign, that election probably could not have been won in any case. But the hastily-adopted strategy meant that many energies were wasted or simply went untapped.

The leadership in Miami adopted a "high-toned" human rights approach full of platitudes and concern for the endangering American constitution. They discouraged public appearances by gay people and vetoed the mobilization of volunteers for a door-to-door campaign.

Merrill suggests that the electorate saw something a little sneaky in all the flag-waving. What they didn't see was gay people. Their brief campaign especially could not have used an oil-spill waving — a few real live homosexuals. Our best defence is our reality, not their documents. Future campaigns should perhaps take a line more like "We're

here, we're queer, we're 10% of the population, and we have the power to demand some rights." The reaction to that kind of candor went uncontested in Miami.

It may have to be tested sooner than we think. In California, Senator John Briggs is introducing legislation which would force the terms of gay people from jobs where children are involved. In Canada, the Ontario, Quebec and Saskatchewan human rights codes are coming up for revision. For the first time groups have been organized to oppose the inclusion of protection for gay people in those codes. The Damien case goes close to court amid dissension in the movement. What strategies will we use?

It's a subtle difference, the difference between a human rights and a gay rights strategy, as we have discovered with the Damien case. Subtle because the rights we demand are, of course, human rights. But like all human rights we must establish our claim. That is not done by stating it. Our humanity is apparent when we are visible, when we come out. And that is why "gay is good", not "liberty and equality".

Should be our rallying call — because it speaks to other gay people and says

"this is where we begin." The cloak of invisibility is cast off. They can't fly

colours from straight people, only from other gays who are still closet blind.

Half a million gay people marched in the streets this summer. Where are they now? Has their anger merely dissipated or will it well up again at the next outrage? The real strength of the movement, says Merrill, lies not in the numbers, but in the ability to give time, but in the fact that 10% of the population has a vital interest in the outcome of the struggle. With the right conditions, that interest will inspire action.

"Life after Dade" deals with our most recent defeat, but it is mostly the future. There will be other Miamis. Leadership will be crucial. If we are to win, our real strength must be activated during, not after the fight.

The June 7 election in Dade County, Florida, in which an anti-discrimination ordinance protecting gays was repealed, marks as qualitative change in the development of the gay rights movement. The character of that campaign, the political power to it, and the intensity of similar campaigns elsewhere in the United States, may have a far-reaching effect on the gay rights movement world wide.

The gay reaction

In the days following the defeat in Miami, one of the main themes of gay activists was confirmed. Following Kinsey, gay activists have assumed that the ten percent of the population which is gay but in the closet has a stake in the outcome of the gay rights movement, and can, under the right conditions contribute to its success. The real significance of this movement derives, in this view, not from the number of gay activists at the moment, but from the number of people in the population whose vital interests are at stake in the outcome of the fight.

Miami was a step in this direction as non-hierarchical groups suddenly took to the streets across the United States. Cities such as Denver had full-fledged marches for the first time, and towns such as Little Rock, Arkansas, and Norfolk, Virginia, produced marches or demonstrations.

The ability to move non-political gays to talk to the streets was most dramatically demonstrated in San Francisco. There, by 8:00 pm election night, the results of the referendum were known. The Miami Gay Support Committee organized a demonstration for 10:00 pm through announcements in all bars and night clubs. By that time a march had begun which grew to 7,000 and ended in an enormous spontaneous rally in Union Square in the center of the city. The mood was anger, determination and perhaps also, surprise. The mass of gay people sensed that they had in a matter of minutes created a powerful political

Michael Merrill, formerly a member of GATE Vancouver, is from San Francisco

force. The gay men, and the very large number of women, had assembled something which to them felt strange: power. The slogan thundering off adjacent buildings expressed the conviction: "We have the power to fight back." The crowd marched two miles back to Castro Street before reluctantly dispersing.

The rest will be history: the revitalization of the movement in the subsequent Gay Pride Week celebrations, marches in cities and towns across the country, which have imagined them, and massive marches in the large cities, with a staggering 250,000 in San Francisco. Every activist observing this phenomenon, every politician of every stripe, observed that the attack on gays had utterly failed to

Over the last decade and a half, the right wing in the United States has been subjected to a series of humiliations: the defeat of US policy in Vietnam, and the collapse of the oil embargo. Until now the far right has not been able to shed a "lunatic" image and create for itself a mass political base. But with the proliferation of new family issues such as abortion, gay rights, busing and anti-unionism, these groups are increasing in size and number. They now represent a political force which has been plagued with an inability to break out of the isolation of their particular obsessions. The support for Goldwater, Wallace and Reagan reflected a certain size, but came up against a barrier beyond which it could not penetrate. But a number of new

reversed. A resuscitated Ku Klux Klan with a spruced up media image waits in the wings with its racial theories.

Or rather, we regulate and administrative remedies for social problems has rested upon an assumption of an indefinite economic boom. But the pattern of postwar super-prosperity is waning, and the far right, waking up from the temporary "high" which the Vietnam war provided, the American invasion of Iran, and casting about for a strategy, it needs above all a single program around which the small, separate single-issue groups can coalesce.

While the followers of these groups approach their issues with the zeal and conviction one ordinarily associates

Life after Dade

by Michael Merrill

intimidate them or drive them back into the closet.

The gathering right-wing

The Miami gay campaign has come in the context of a general shift to the right in the United States. The McCarthy period of the 50's came when the United States was at the height of its international power, and the right wing, enraged by the Chinese revolution, sought to find a scapegoat. The debate over "who lost China" produced, among other phenomena the career of Richard Nixon.

issues, one of them being gay rights, open up new possibilities for the far right.

At the same time, American liberalism, perhaps the world's most ebullient and optimistic, has come up against a circumstance which has left it bewildered and to some extent immobilized: simultaneous inflation and unemployment, with a growing number of permanently unemployed people. A federal policy of ending discrimination against minorities, for 25 years the mainstay of American liberalism and social reform, is close to being

with religious conviction, religion has taken on political tones. A "born-again" movement, embracing discontented people of all walks of life, people dislodged and unable to practice their religion, holds mass rallies at which people roll on the ground and speak in tongues. The election of a President widely perceived as a participant or on the periphery gives this movement authority and makes it respectable.

Miami

Miami represented a breakthrough for the New Right. The groups behind Save

Pro's and Phones

The Miami Victory Campaign

The Miami Victory Campaign (MVC) consisted, for all practical purposes, of two members, Bob Kunst and Alan Rockway. Both of them had had considerable political experience. As a team, they worked efficiently and energetically.

MVC was always, truly, but in the eyes of many, cocksure. Kunst especially had a habit of turning people off with his extravagant rhetoric reminiscent of the Aquarians and the love generation. His message was often too much from the soap box, stressing as a major issue in the election the psycho-sexual repression and insecurity of almost everyone but himself. When he led the charge for the gay rights resolution, however, was an unabashed and courageous public presence. They sponsored public demonstrations, conducted a door-to-door campaign even in the hazardous black and latin communities, distributed bumperstickers and leaflets on street corners, anything they could think of.

When Kunst expressed her fears that gays would be homophobes, the MVC was proud to do exactly that: dance, crier, argue, capote and announce. Most people in Miami were hardly aware of the existence of homosexuals. A little reminder that we're alive and can kick is a help to the cause.



Ethan Goto



Michelle de Milly (top) and Jim Foster



"This was like any other election, like electing somebody to the United States Senate, because the goal was the same. And in order to do that, you have to have the traditional political and professional campaign which entails organization.

— Ethan Goto in *Christopher Street*

The Dade County Coalition for the Humanistic Rights of Gays

The Coalition had a membership of about 150 drawn from a wide variety of economic backgrounds. But the energy behind it was Jack Campbell, founder of the Club Bahia chain. Under his leadership, the Coalition managed to coordinate gay businesses in the light for gay rights.

The Coalition projected a no-nonsense image of business. They presented a rational front to the community and tried to gain acceptance as a community concern. To bolster this image they imported professionals from elsewhere in the US.

Ethan Goto, Special Assistant to Bronx Borough President Bob Abrams and long-time

political consultant, took charge of media relations for the campaign. Goto has since made extensive use of his skills.

"I was a unifying factor for the community," he says in a *Christopher Street* interview. He also brazenly admits to having "used a number of techniques which... allowed me to shape the committee." The Coalition's cumbersome name "the Coalition for Human Rights" "promptly had changed to the Gage County Coalition for Human Rights."

Jim Foster was a member of the Executive Committee of the California Democratic Party whose presence in Miami was sponsored by the Advocate and the San Francisco Support Group. Foster was to coordinate "Get-out-the-vote" activities.

Michelle de Milly, executive assistant to New York's secretary of state Mario Cuomo, came

along to assist Goto. She coordinated placement of ads. Not an easy task as it turned out (see box).

Usually such experts are called in over a year in advance of an election, but these had to do their work in seven weeks.

About \$75,000 was spent on the news media. This included the cost of nine full page ads in the *Miami Herald* at \$4,000 an ad. Some radio and television spots were taken, though two of the four Miami radio stations refused ads. About 100 signs were put up in the campaign. Over 50 paid people manning the phones was also conducted. On election day, the Coalition hired a taxi cab company to drive voters to the polls. The game was politics in the grand American style.



Bob Kunst

FEATURE

Our Children did not have only homosexual parents by choice. They include the neo-Nazi forces, racist forces (including the periphery of the Ku Klux Klan) and the forces which successfully prevented Florida from ratifying the Equal Rights Amendment to the Constitution. For the first time a coalition of the far right controlled a legislature and was outside the machinery of the established parties. They did this by using advertising, public events, mass organizing, and above all, by recognizing each other as natural allies.

The alliance between Save Our Children and the churches was more than ideological. Church facilities were used and church buses were used to get out the vote. An anti-gay pastoral letter was read from every Catholic pulpit in the Miami area the Sunday before the referendum. In the battle over anti-bus and anti-union forces in the COC campaign the lesson must have been clear. In this issue they had a possibility for unity among their ranks. The 79% they gathered in the referendum is more an index of popular fear and ignorance about sexuality than support for the New Right. The leaders took full advantage of that ignorance to accuse the wing right wing. By this means these groups achieved what none had yet been able to achieve under its own banner: a major electoral victory.

California: The Briggs Initiative

The likely stage for the next battle is California. A right-wing initiative narrowly missed being on the ballot in the primary election of June 1978. Technical reasons — miswording of the petition calling for a referendum — has caused it to be postponed to November 1979. Sponsored by Rev. Scott, John Briggs, it proposed a package to prohibit the removal of gay people from the teaching profession in California. It would require school boards to "refuse to hire as an employee any person who has engaged in public homosexual activity or conduct" and to prohibit "advertising, soliciting, imposing, encouraging, or promoting of private or public homosexual activity directed at, or likely to come to the attention of school children and/or other employees." In Miami the anti-gay forces were able to keep a package which would have protected gay California may well enact a law imposing a duty on school boards to search out gay by means of witch-hunt hearings and fire them. Even a straight teacher who "advocated" gay rights could be fired.

The leadership of a movement to fight such a law will have a heavy responsibility. The initiative is an attack not only upon gay, but also teachers, their families and democratic rights and free speech in general. A campaign similar to that in Miami, with the issue posed much more acutely, and on the vast scale of California's electorate, could be fatal for gay rights. As more people become aware of this, it should become clear that a bold and uncompromising stance anything seen thus far in the United States is necessary. What then were the faults of the leadership in Miami?

Gay leadership in Miami

The leadership of the movement in Miami was split between the Miami Victory Campaign and the Coalition for the Humanistic Rights of Gays (which changed its name to Coalition for Human Rights). The Miami Victory Campaign operated out of a sexual therapy project called the Transparency Center, and saw its mission as a form of therapeutic ministrion to the public. They wanted to do more than simply winning an election; they wanted to get all of Dade County in touch with its sexuality. Accordingly, the statements of Robert Kunst and Alan Rockway, the leaders of the Victory Campaign, addressed the issues of sex and repression rather than political influence. They did not adapt their statements to the needs of the campaign. The press picked up on the statements of Kunst and Rockway because of their visual impact and because of the direct and sometimes semi-sensational discussion of sexuality.

December/January

The electoral mechanics fell to the Dade County Gay People for Equal Rights. The president of the Coalition was Jack Campbell, owner of the Club Bach Chain. The main expertise for the election campaign was imported from New York and San Francisco in the persons of Ethan Geto, assistant to the Black Caucus, and Howard Foster, in order to the mayor of San Francisco.

Geto and Foster took a very technical view of the campaign. To them the word campaign meant something more akin to the launching of a new product than a response to an attack on the livelihoods and rights of a segment of society. In restructuring the Coalition on his arrival, Geto observed (as reported in the August issue of *Christopher Street*)

ted to a vote among the identifiers. Up until now, the experts who determined strategy scientifically. Downstairs were the paid staff (and a few volunteers) who implemented the strategy.

The Coalition leaders had commissioned a poll and had concluded that the anti-gay forces had a majority in the Dade County area. This meant, they thought, that victory lay in beaming in on the liberal districts. They also saw that anti-gay voters were motivated to go to the polls, whereas the pro-rights voters were apathetic. The focus of the leadership was to motivate pro-rights voters, while not stirring up anti-gay voters.

As a result, public events at which numbers of gay people would be seen

numbers of non-gays.

No flesh and blood gay people met the electorate. The only contact point between gays and the public was through the medium of paid advertising. In this advertising the emphasis was not on demystifying homosexuality, or silencing it. Instead, the people are relayed in. It simply sought to motivate civil libertarians to vote as civil libertarians. Thus, instead of healthy, happy, attractive gay people, the reader was shown the Statue of Liberty, the Constitution, the logos of corporations which were supposed to support gay

San Francisco's Miami Gay Support Committee raised almost \$11,000 for the Miami campaign, and four of its members went to Miami. Howard

Our real strength

The gay reaction. Thousands of angry gay people poured into the streets in the aftermath of the Dade County referendum. The demonstrations of resistance during the June Gay Pride days were the largest protests of gay people in the history of the gay movement in North America since the anti-war days of 250,000 in San Francisco, 50,000 in New York and thousands in Boston, Los Angeles, Denver, Seattle and Atlanta. Wherever Anita Bryant goes, her appearances are disrupted or protested. Gay groups continue pressures to change discriminatory legislation throughout the US and are gearing up to protect the gains already won.

Photos: Infotexts from Logi Edward Hart, Katherine Mann, CP wire service, Gerald Hannan.

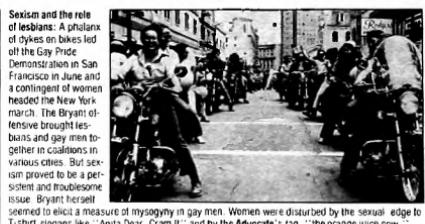


Canada and Anita. Canadian gays followed the Dade County struggle closely, alerted to its progress by unprecedented coverage in the media. The Toronto community took the most militant steps with the formation of a representative Coalition to Stop Anita Bryant. It generated two spontaneous and highly visible evening demonstrations along Yonge Street in June and July. Bryant was burned in effigy at the first march (above) and the July 22 demo, with over 500 people, was the largest in Canada to date.

magazine) "One objective was to create a campaign structure out of a movement structure." This dichotomy was not to leave the campaign.

Upstarts-Downstays

The Coalition's strategy consisted of two parts: advertising through print and broadcast media, and phoning in the districts they judged to be the most liberal. The strategy was considered by the coalition leaders to be a matter of technical expertise. They, as experts, saw no particular need to consult the Miami activists about strategy, or to listen to ideas from the leftists throughout the country. In their view the strategy should not be more subject to amendment or democratic input than a surgeon's technique should be submitted



Sexism and the role of lesbians. A phalanx of dykes on bikes led off the Gay Pride Demonstration in San Francisco in June and a contingent of women headed the New York march. The Bryant offensive has brought lesbians and gay men together in coalitions in various cities. But sexism proved to be a persistent and troublesome issue. Bryant herself seemed to elicit a measure of misogyny in gay men. Women were disturbed by the sexist edge to T-shirt slogans like "Anita Dear, Gram it" and by the Advocate's tag, "the orange juice cow."



were ruled out. The Cuban community was written off en bloc. It was assumed that the black community would not vote on the issue, or could not be motivated to do so. No leafleting of blue-collar workers was contemplated, although Bryant forces were. Local factors were considered, and, by the accounts of some gay observers, were irritating some workers. The only groups thought by the Coalition leadership to be possible allies were those, like the Jewish retirement community, which had a traditional commitment to civil libertarian views. If they could be convinced on the basis of their general liberalism to vote for the gay cause, it would provide a counterweight to the anti-gay vote, provided nothing provoked the latter to vote in larger

Wallaces of the MGSC had this to say about the advertising campaign:

"It's a mistake to think that those corporate symbols — putting a CBS or an NBC symbol next to homosexuality — is going to cut the mustard with a lot of people. I don't care if you put the Last Supper over homosexuality, it's not going to fool people. You have to come out and say what you have to say. Those associations will work with certain products, but not this 'product'."

"There is a need for refreshing candor in a campaign like this. People have a feeling that something sinister or tricky is happening. It's almost like communism during the McCarthy period being hidden before committees after committees. Some were justified."

because they didn't want to stoop on their principles. They were people who had nothing to lose, would still take a fifth amendment and say they were just for peace and friendship. They didn't say "these are my ideals, and I have certain rights, etc." They seemed to fit what the opposition was saying about the, that there's something sneaky about them."

"I think we have to avoid that appearance of sneakiness, which feeds 'conspiracy' theories. We should be up front and honest and come out and say what we have to say."

The fear on the part of the Coalition leaders was of further antagonizing anti-gay voters and thus motivating them to vote. But not placing before voters images of gay men, gay people, or the gay lifestyle, these people believed homophobes voters to fill in the blanks in their minds with the fearful images of gay people they had always had.

Put another way, they were disturbed by the leadership of the campaign. Plans for a rally decided upon by the membership had advanced to the stage of sending invitations to speakers around the country. It was vetoed because it did not fit into the strategy of a contracted media plan. They were disturbed by the campaign. Rita Mae Brown, the lesbian writer who grew up in the Miami area, would have come to help. She reports in Ms magazine, "They wanted me to lecture to a small group of Jewish English teachers. I kept trying to tell them, 'I'm not here to raise money. I'm good at raising money.' No big crowd was provided."

During the campaign activists in San Francisco put together a solidarity campaign for the Miami gays. In the course of the year, they held a rally which was perhaps the broadest display of support for gay rights anywhere to date. Black gay people, trade union heads, feminist leaders, representatives from every group within the gay community came together in support of the anti-repeat campaign. California State Assemblyman Bill Brown announced at the San Francisco rally that he was traveling to Miami to campaign against repeat.

Members of this same Miami Gay Support Committee, thousands of constituents, the gay community might have some measure of energy and skill to contribute prepared to leave for Miami. They discovered the policy of the Coalition on volunteers. The staff person of the Coalition originally assigned to provide housing for people coming to Miami was told to go home. A telephone discouraging activists all over the country. There was the suggestion that this was not the kind of campaign in which just anyone could help. The people from San Francisco went anyway, and when they arrived, they were told they were not welcome. They were pleased to see them. But an atmosphere of technical elitism permeated the relations between the leadership and volunteers. The "expertise" of the leadership told them that mass mobilization of volunteers was unnecessary. The volunteers' expertise

Media balancing act

The Coalition for Human Rights, under the guidance of Ethan Getz, opted for a primarily media campaign. "High tone human rights, freedom in America and a little bit of a scare." Two of the four Miami radio stations would not accept the ads. The other two stations limited the ads, selling only very short spots.

Most of the ads had to be placed in the two dailies, the Miami Herald and the Miami News, which are partly owned. The two papers kept rejecting the ads, or demanding last-minute changes in them. When they did run, the ads



Miami's paper about the extermination of "the degenerate homosexuals" had a Swastika removed from the decree.

"Meanwhile," says Getz in a Christopher Street interview, "Anita Bryant ran ads every day that said rape, torture, and murder were legal. She was distributing material about铭童 children. But whenever I tried to do, the Miami Herald voted." The Bryant ads were always in prime positions in the papers.

In coverage, too, the media did an extraordinary "balancing" act. Coverage of an event organized by the Coalition was always overshadowed by the Coalition was always overshadowed by stories gotten on the same page, by coverage of older, distant gay "scandals"—rapes, molestations, murders etc.

When the Third Circuit Court ruled that the Miami anti-repeat ordinance was unconstitutional, the ruling was duly covered on the 5pm TV news. It was followed immediately by a two-and-a-half-year-old story about a local school which had allegedly been set up by gay men to recruit young boys. □



told them otherwise. Chris Perry of San Francisco observed:

"We talked with the Coalition leadership about our idea of a campaign, but about going door-to-door on election night. They said 'there is a master plan' and we asked what the master plan was and they said 'we'll tell you later.' About two weeks before the election the idea of going door to door was raised again. They said 'we'll tell you later that's not what we're doing in Miami, it's by telephone.' And it was raised by lots of people who said 'the point is not whether it's in Miami, but whether it will help us win.' We thought it would. A week before the vote the leadership came over with their different ideas, and they had a brilliant plan. Essentially it was what we do here in San Francisco and everywhere else: walk, precincts. But this was initiated only the last week."

It is unlikely that another strategy could have won the election. Another question might be: would a bold but effective strategy, proudly projecting as real people, result in fewer votes for the gay side? And, most crucial for battles which assume this electoral form: how should the talents of the most energized gay people, and the most experienced activists, be used?

The coalition's answer to the latter question was: they are not necessary. This flowed from a harsh opposition between concepts of technical expertise and political action, between "consciousness raising" and "winning."

Often appeared in low-keyness places like the sports section:

In this case, an ad paid for by a group in Holland and titled "A message from the people of Holland" was altered at the last minute under pressure from the Herald. The editors demanded that a picture of Anne Frank be pulled — out of respect for the dead. They also insisted that the word "rape" be taken out of the title. When the ad finally ran its impact was greatly reduced. It was now "A message from people of Holland" and it contained no graphic interest whatever.

Another ad which contained a doctor by

between a "campaign organization" and a "movement organization." From the standpoint of gay pride he failed. He failed to understand the political flaw of the Miami campaign's leadership. No one can fairly say it lost the election, but this campaign organization and fund-raising will admittedly have to be part of gay's and the consequences of that nervousness reached an extreme as the Coalition had to hire away volunteers and hired hosts, heterosexuals from an employment agency to do precinct work at the last moment. MGSC's Chris Perry said:

"They were scrapping for every available person at the end of the campaign. MGSC had two offices, two agencies, and Hank Wilson of MGSC had to turn them away. One was a state agency and one was private; I was standing in the yard where everybody met. Here came these dozen faces of what looked like obviously hostile people who were here because they didn't go to MGSC. There were a couple of people, maybe Hank volunteered to turn them away."

Miami brought a new-found militance among gay people, and some old timidity and nervousness of action. MGSC had a hard time finding volunteers in positions of leadership. Conservative gay professionals and "experts" have failed to project the issue of gay rights with the boldness that is necessary for either consciousness raising or winning.

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"The molestation tactic was the thing that particularly got the headlines. We know now how effectively it can be used."

Robert Brake of Save Our Children, June 77.

The future

If the Bratis initiative in California is any indication, the next couple of years will bring battles to the American gay rights movement on a scale so large that few can yet fully appreciate it. But the campaign in Miami reveals the pattern, and the right wing, with a power and an influence they have not enjoyed for decades, and with a vengeance born of humiliations and defeats, will press forward.

Those who find themselves in the leadership of the gay movement will make a mistake if they see the fight as a technical problem. Experts alone. In this battle, the right wing has shown competence in all aspects of advertising, campaign organization and fund-raising will admittedly have to be part of the effort.

At the same time, energized gay people who volunteer will have to be part of the leadership, and not before seen or contemplated. Any activist who has had any experience in mobilizing people, building public space, organizing among gay people, is an absolutely indispensable asset. Any gay person motivated to do practical work of any kind is equal to the task. The success or failure of the future gay rights movement may depend upon the ability of gay leadership to marshal this volunteer energy and technical competence into a single force. If we learn from the mistakes of Miami, it can be done. □

Chronology

1976

July 26 Dade County Coalition formed
Dade County Coalition Surveys 65 candidates for local and state offices. 45 of 49 endorsed candidates.
Dec Miami Metro Commissioner Ruth Shack introduces an ordinance protecting Dade County Gays in housing, employment and public accommodation.

1977

Jan 18 Metro Commission passes Gay Rights ordinance by 5 to 3 vote
Jan Anita and Carl Gable Commissioner Robert Brake form Save Our Children Inc. To oppose the ordinance and embark on a campaign to gather enough signatures to force a public referendum.
Feb Save Our Children presents petitions to County Commission with over 60,000 names on them. Necessary to force referendum: 10,000.

Feb 24 Tele-Tactics and Singer cancel plans for Anita's projected TV talk-show because of negative media and public outcry arising from the controversial political activities you have been engaged in..."
Mar 4 Nation-wide "gayout" of Florida citrus products initiated
Mar 15 Singer reinstates Anita, saying the previous decision to fire her had been cleared with his management
Mar 21 When opposition to holding the vote begins after it is revealed that referendum will cost \$4,000, Dade County Council offers to finance election at cost
Mar 22 Outbreak of anti-gay violence in Dade County. Front door of apartment of Brad Wilson, MCC pastor, is bombed, car of Manuel Gomez, member of Dade County Coalition, gutted by fire. Ovidio Ramos, also a member of DCC, is found dead — presumed suicide.

Apr 5 Second bombing of an auto, two gay activists are targeted, but they escape injury.
Apr 8 ERA fails ratification in Florida, a key state, due in large part to Anita's and the campaign there
Apr 15 Judge Schellauer rules the ordinance unconstitutional
Apr 19 Miami Metro Commission agrees to finance referendum and sets June 7 as the date for voting
Apr Phyllis Schlafly, leader of anti-ERA/anti-abortion campaign, asks Anita to take down her anti-gay campaign signs. Anita declines.
Apr 26 Florida's Governor Reuben Askew announces his support for Bryant, saying that he would not hire a passed homosexual for his staff and that he would not want a known homosexual teaching his children

May Jim Curasi of Florida's Public Service Commission announces he is running for mayor of Miami.
Askew's campaign in support of Anita. Curasi is asked to resign.

May 19 United Teachers of Dade County (ATDC) adopts statement endorsing "human rights and dignity of every individual in the conduct of one's personal life," and "oppose the repeal of civil rights protections for gays."

Jun 4 American Federation of Television and Radio Artists (ATTRA), New Orleans chapter, unanimously pass motion to deny services to Anita at her scheduled performance there.

Jun 5 Attempted bombing of Coalition's Miami offices.

Jun 7 Dade County ordinance defeated: 202,319 to 83,319, 44.8% voting. Anita announces her plans to carry her "holy war" to Washington DC, Minneapolis, San Antonio, and Los Angeles.

Thanks to Macely Gay and John Frank for compiling this chronology.

Our Image

The BP Review Supplement

Number 12

The Year

Media

Lesbians and gay men exist. Simple fact. We know it, obviously, because we are the gay people (to borrow a phrase); most everybody else has it on hearsay. Who and what we are beyond that simple fact is another matter. We, again, have some idea about ourselves, but most people know us only in so far as they have read something about us in a magazine or newspaper, seen a television documentary or heard someone interviewed on the radio. To most of the world (and even largely to each other), we are a media creation.

Gay issues received more attention in the mass media in 1977 than in any other year in history. But it was mostly our enemies who served as the focus. Gay people were made visible as the other side of Anita Bryant, as the slightly silly opponents of a citrus queen turned religious fanatic — all very amusing, but hardly representative. And when the issue was given more serious treatment it was generally done without reference to any broader or more positive context. The defeat of gay rights in Miami received thousands of times

more coverage in Canadian newspapers than did passages of ordinances in Toronto, Ottawa and Windsor outlawing discrimination against gay people in civic employment. Attention given to the Miami battle dropped dramatically in the wake of two Toronto demonstrations against Anita, the Canadian media focusing instead on the more amusing. When Montreal police swept into a gay men's bar and carried out the biggest mass arrest since the War Measures Act (see story, page 11), and when 2,000 people protested this action, swarming into the streets in Canada's largest-ever gay demonstration, newspaper coverage was minimal. Earlier in November, the "sex slaying" of a young boy didn't make it out of the headlines for a week.

The media's truth about us is very limited and very selective. Based on their intentions and their "objectivity," it is their "truth." In the section that follows, "Proselytising vs. Protecting Your Ass on the Bobo Tube," by Michael Reich, he tells something of the difficulties — and the promise — of carving out a bit of media space for our truth. About us. □

Konnie Reich (photo technician in "real life") operating camera 2 has a microphone in her pocket. She steadies the camera in a four-shot. In the control room, Chris Bearchell (printer) switches to camera 1. Richard Sutton (data processing instructor) pans and zooms out

Continued on next page

OUR IMAGE

Continued from previous page

from moderator Michael Trudeau tactfully, with plaid suit, glasses he puts his fingers through and an angry little bell, to the three guests, one of whom plays "the real heterosexual." These three, Naomi Brooks (library technician), Karen Weller (pancetta), and Fern Rattray (print shop manager-operator who's also designing a studio set for the show), wear paper bags numbered 1, 2, and 3 over their heads to protect them says a spokesman for the Margaret Atwood Foundation. Karen, who carries her microphone, reads a monologue onto the running tape (she read it once grudgingly just to fit in, everyone applauded and she was stuck with it), drops mike and script, zooms camera 2 into a close shot of the host, then gay people, and Paul Sultan's easement Chris Bearcliff calls for a medium shot on the moderator. Bill Brown (writer between jobs) cues control cuts to camera 2 panning across the four panellists as the question is asked. The audience, mostly Ark (Lorna Weir, student in caprice and panama hat, sepulchral voice and prayerful hands), Dr. Rigid Carlton



(James Fraser, Toronto City and gay lib rep) fresh with pipe-smoking tweedy fatuous professional expert, Member of Provincial Parliament Dr. Lucy Stepon-Sunwin gushing and fuming under a helmet-wig and orange glasses (Heather Ramsay) who wears a pink dress and lingerie, but has to read the news on "Gay News and Views," and is working on her master's degree in sociology, and David S. Rabid (Claudia Morrison, dancer, singer, actor, at the moment waiter), medium lighting of the bigots, all dressed in evening wear, to make a slender waist, which aren't covered in the budget ("Budget? Are you kidding — what budget??") Long debate on whether we could get away with slandering certain well-known anti-gay bigots openly. ("It isn't slander, they're public figures.") Not a single panelist is stamping off rebelliously; the gay panellists are outraged. Nos. 2 and 3, quivering, refuse to debug so we never find out who is "the real heterosexual" on "Canada's favourite game show, To Tell the Straight." But we do find out an hour later that the gay people dumped head-over-heels onto heterosexuals. One quarter of the first five one-hour shows, on tape, immortal "We Are the Gay People" is the working title; like everything else, it will go through 100 changes before air in January.

What's going on here?

"I want to use television against itself. It's one of the ways we've been harmed the most, by false and stupid images. So we're attacking not only the images but the image-making procedure."

"I'm doing it because it's fun!"

"Do you know any other show that's lesbian dominated? Two-thirds or more lesbian personnel — in terms of what's

values and inertia. Executives at one cable company declare that to be successful, programming should be aimed at "the Grade Six level."

"Technology is to move people think, you can't change your mind with it, except subliminally." Don't bother talking, just play aingle.

The television of commitment is, it seems, an all-too-rare adventure.

Commercial television and, with too few exceptions, the public service, are salt lumps of predigested images, ways of seeing, interpretations and vicarious experience to huge anonymous masses of people. Satellite transmission doesn't broaden our horizons, it drowns them in a smothering blandness. Trying to ignore it doesn't help; it works intravenously, twenty-four hours a day. The challenge to "activist" television is to encourage or provoke response, then action; for gay television, to interrupt the seamless flow of entertainment or documentary, to compete with our lives and to offer interesting, even compelling, alternatives for constructing attainable personal and group approaches to being gay. Easier said than done....

The challenge to "activist" television is only one of the many visual images competing for attention in the room, as opposed to the single focus of the movie screen.... Since the television attention span is usually much shorter than that in any other art... the image must form links



gona before that's something like balance..."

"It's about time gay people had a little control in the media, at least when it's about us. Of course, we can't get real control under the existing power structure."

"I crave Fame, what else."

"I need the experience in television production. I can combine that with working for what I believe in."

"For me it's two celebrations: one is doing it, the other is knowing it's being done."

Of 6,403,200 "households" in Canada 6,185,600 have television, altogether 7,296,000 "idiot boxes." Over 50% are colour. French and English outlets cover them more than 98% of the population. Average daily television viewing per household: a numbing six hours eleven minutes. Over 400 cable systems "serve" over half of all Canadian households. Cable service in large urban areas is upward of 70%, and rising.

Policy at the large networks has long been to find the lowest common denominator to reach the largest possible audience. Many shows are meant to be no more than a presence, like Muzak, vehicles for products,

Proselytizing vs 'protecting'

by Michael Riordon

Gay TV lills the air:
Above right: "We Are the Gay People" people Lorna Weir, Claudia Morrison, Heather Ramsay and Michael Trudeau prepare to tape a segment of "To Tell the Straight." A monitor, above right, catches Toronto "Gay News and Views" host Gordon Morris (left) with his co-hosts Paul Allard (center) and Dennis Riordon (right), a cameraperson for the same show.

Below: Jamie Stark's records a review for Gays of Ottawa's "Gays on TV." On the opposite page, a same-sex session John Damien is interviewed by Denis Le Blanc for a segment to be run on Hull's "Gals de l'Outaouais." Rosa Stanton and her daughter observe, right.



OUR IMAGE

with people in the room" — Leo Braudy, *The World in a Frame*. Production people from "Gay News" — watching their show crowded into bar "the visual items" competing for attention in this particular room make audience assessment impossible. But when the show came on most people noticed it, some applauded, shushed others, some watched the whole thirty minutes. For many, it was the first time they'd won; the bar is an older habit than television. Even so, forming real links with people in their own or other rooms is the most formidable challenge for gay television, as it is for gay liberation. One of the challenges is to find the most glaring things about the debut of "Gay News and Views" was the image its Community Calendar gave of a very large, highly organized gay community. "They've got offices, phone-lines, TV shows, political pressure groups, they're all over the place!" "We're getting somewhere."

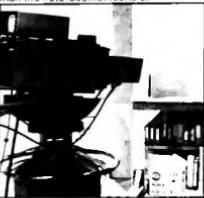
Gays of Ottawa sold Skyline Cable on a pilot for a gay television series. The publicity we receive from time to time in the media allows us to reach some of the people who have no idea what we know about us. A program on the cable channels would allow us to reach even more such people, and on a regular basis," their brief read. Skyline bought the pilot worked. David Garmase, GO president and the show's newscaster: "For many, it's their first contact with anything gay."

Gays of Ottawa produce "Out of the Closets" in Ottawa and "Gais de l'Outaouais" in Hull, both monthly.

shows. On one, Denis LeBlanc (staff member for NFB's *Gay News*) assesses the quality of gay cinema in French (thank goodness for bilingual heroes) for the Hull show. It's replayed on an Ottawa show. Pierre Huot (English-as-a-second-language teacher) does on air cultural reviews and coordinates production Roger Gamache types, scripts and directs, Lacoste has headed casts, co-hosts and interviews. In Ottawa, Paul Wase (hospital lab technician) does technical pre-production work, lesbian mother Rose Stanton interviews and co-hosts with John Duggan (local politician). Jimmie Stark's (a gay government worker) explores gay culture. Claude Jutras (photographer), and Lloyd Plunkett (GO's treasurer) takes pictures and coordinate graphics. John Duggan: "There's a community out there we have to reach. We have to build an audience that will make a noise if the show is threatened."

"I want us to get as many people — different people — on the screen as we can."

"All I've had to measure my own experiences against were the larger-than-life heterosexual icons of..."



commercial and so-called educational stations. Now I see people like me..." "I want to connect people who are isolated, connect them not under imposed leftist mass fantasies that conspire to keep us down, but in a shared sense of the power in each of us, and even more power in us together."

"I am a actor. I mean, I can set it, but here I can do what I do best, what I like doing best, and contribute something at the same time..."

"Humour — I want to generate our own and send it out instead of being the show itself."

"What we're getting isn't a gay male show with a token lesbian segment, but a show built on radical lesbian feminist consciousness. That's the only reason I'm doing it."



"From the selfish point of view, experience in him, writing, learning to clarify, research, speak visually. The better equipped we are to deal with all aspects of the media, the better equipped we are to fight for ourselves. That's more powerful way to mobilize."

This is touted as *The Year of The Queer in Television*. Their television and ours. There's sitcom, comic antics no longer deadly, now merely foolish, tame endings out on talk shows.

"Service" tries to solve the problem in occasional dramas, rarer situations where our sexuality pretends to be incidental. Lesbians have tended to come off better than gay men; several dramatic shows have allowed that they were "normal" human beings! (One exception to this is *Out of the Closet*, which has monster status, it's more subversive.) Of course no commercial program producer in his/her right mind would dare attack or even question the abnormality of the surrounding Jello-heartbreak-of-spousal-floor-wax-coated world. That's for us to do. We're going to be explaining homosexuality to the cable viewers, which the cable company apparently assumes are all straight! What's to explain? They mean excuse. Most of us are past that, we can only comment on our place in society by commenting critically on society."

We're going to be bringing the Great Wall of China in prime time, but we do our best. We wait pacing anxiously like Broadway producers for our reviews: what are they going to do to us, make of us this time? The Canadian Broadcasting Closet airs a "documentary" on gay people November 24 in Toronto. It's going to be bringing in the visible and audible gay community, creating actuality where they couldn't find it, filming the taping of a gay TV show until our borrowed equipment broke down, demanding an on-camera vote at a gay liberation meeting where no vote was called for, struggling

"The views expressed on this program are not necessarily those of this station." No kidding.

your ass' on the boob tube



Above, and below on the opposite page: Chris Beachell directs in the Toronto studio of Rogers Cable.

Left: John Guggan and Paul Gosselin confer with a director from Skyline Cable during a taping of "Out of the Closets."

Fair above: Claude Morrison of "We Are the Gay People" plots out a tune before the cameras. Right: a cast, including (l to r) the title of "The Rest Heterosexual," unmask: left to right are Michael Trudelle, Naomi Brooks (still unmasked), Susan Watson and Fiona Rattray. At right: Lorna Weir and Fiona Haynes.



OUR IMAGE

for objectivity . . . "We bust our ass to get balance; we aren't pushing anything, this is a documentary." Is there such a thing? The producer complained everywhere until the cameras stopped rolling. But it's a little like trusting the police, one has been burned. "To them objectivity means saying it isn't a crime anymore and maybe it isn't even a sickness." Balance means getting the story just like Capitalism means getting the gains we might make. I'm sick of the media, they're dictatorial, exploitative and manipulative — those may be just words, until you see what they do to people. They have to have their news, to each other. To hell with the rest of it." But we let them film us, of course, and we continue to hope for the best.

As we light our way into cable television community programming, its screens spill over with righteous official disclaimers of responsibility. Queer Gay Equality, a gay man's spokesman says, "A Discussion of Alternatives." With Jim Dougan (student) on camera, Geri Brenden a (wood-engraver and bookwright) interviewed anthropologist Earl Reidy and psychologist Joyce Stewart. Tape transmission was cut short so that the picture was incomprehensible in the first broadcast. An accident? The preceding and following shows were clear. In any case the cable company stuck on the end: "The views expressed on this program are those of the individuals and this station," an unusual procedure Rogers Cable carried, axed, then was forced to resume carrying "Gay News and Views." Now it inserts at the end of the programs the name MacLean-Hunter Cable, the production studio, which MacLean-Hunter has itself now absorbed. And Rogers imposes on the front of the show a smiley little blurb: the program might offend some viewers, in which case they should quickly switch channels. (Don't watch, you might be informed.) These are the same people who say TV can't "change anyone's mind."

Calls lay back and forth between MacLean-Hunter and Rogers as the queer program was being developed and troublesome "Gay News and Views" or "We Are the Gay People." And the latter doesn't go on the air until January. "We have to protect our ass." Executives in both Toronto and Ottawa used the same expression, a curious one. (In Ottawa they were as aseptic as possible, as preventing the use of the word "gay" in the title, the slogan on the cover of "Out of the Closets." "We Are the Gay People," with one show half-produced and the rest half-planned, is hearing politely veiled threats. "Sure you've got the right to access, but access can mean anything we want it to mean, say three a.m." The "visual element" is

especially touchy; footage for a telephone commercial take-off has two men kissing on the cheek. "It's never been on TV before! You have to understand the audience." "We do, we do, that's why we're doing the show." Poor old audience gets blamed for everything, and all it does is sit there. "One of our biggest concerns is . . . and one of the media respects most strenuously is to force acceptance of public gayness, public lesbianism and gender roles as political matters." Fortunately, in some the threat of battle induces not retreat but attack. "I think the fight is over at Rogers." "So let's give them something worth fighting over."

The "Gay News and Views" people ran a dance to raise money for its legal fees, publicity and out-of-studio costs — free speech costs — with help

Gay TV Guide

"Gas de l'Outaouais"
Laurentian Cable, Hull, every fourth Thursday

"Out of the Closet"
Skyline Cable, Ottawa, Thursday, first month every month

"Gay News and Views"
Temple, MacLean-Hunter Cable, 10 30 Monday, 11 30 Tuesday
Trenton, MacLean-Hunter Cable, 10 30 Wednesday
Rogers Cable, 11 00 Wednesday

Gay News and Views ends at 13-week series at MacLean

Hunter in late December and cable operators prevent it from

running again before the inferior 13-week series begins.

The program may continue on another network. See Justice for further bulletins.)

"We Are the Gay People"
Roger's Cable and likely one or more other outlets, Toronto,
scheduled to go on the air weekly in late January, 1979

from "We Are the Gay People" people. "We also found it to be some of the viewers, we found out we have some viewers." How else are you going to get the right to access? "It's not about ratings. People seldom write unless they're insulted. 'You work like hell, but you can't help wondering what's happening at the other end of the cable.' The home baked goodness ran out earlier than expected and the date can't be set. That's morning, Saturday, weekly production as usual, three hours to assemble, write, rehearse and tape a 30-minute show to go out over the three cable networks the following week. It's nerve-wrackingly close to live television. Jim Beckwith, the agriculturalist, the sexologist, the author of 1000 phones and sound levels while Robb Clough (TV production student) practices camera shots (pull out to two-shot, in to one-shot, out to three-shot, the viewer shouldn't notice), Robert Wallace (writer and teacher) times Gordon Monahar (tree-lance story editor and Glad Day books/toronto writer) reading the intro — he can't run over or under two minutes

ten seconds. Heather Rumsby rehearses the news, which is handed to her slot is seven minutes, exactly. Frank Hutchings (radio and television repairman) selects slide shot over the week for background to the news and the Community Update. Paul Farley handles advertising students in rehearsal. "Erobic Sports" booked studio time, no one told "Gay News and Views" they're going to run late. (In gay community TV we get a lot of "due to technical circumstances beyond our control" notices. Last week, three weeks down after week, tapes are lost — one tries not to think too much of conspiracy.) Three p.m., two hours late, the studio is free. People move quickly to the tree, the lights are dimmed, the night, work, adrenalin, and coffee are distilled into 20-minutes' product; nervous energy peaks and holds taut. No one is run the teleprinter. Barbara Thomborow is waiting to be interviewed; she learns the teleprinter in three minutes. She's asked to come in later. The cable company production man, a heterosexual, shouts at the sound person, a gay man, Robert Wallace, eyes on the monitor, directing camera and floor director and switcher says nothing but puts his hand on the sound man's shoulder. "What's the difference between straight and gay ways of doing things?" he shows ends. "This has been a Gay-TV Production." What next?

"I've never experienced this sense of community before. It's more supportive than anything else I've found."

"We have to build more cooperative units like these."

"We had to get on the air and we have to stay there. We have to get in on other places, everywhere we can."

"We have to get more people involved in what we're trying to do."

"More feedback."

"TV's been anesthetizing people for so long. Can we break through?"

A radio station commenting on "Gay News and Views" on New Year's TV. "So far we've had to use their cables and their studios and to some extent their expertise. We're learning how to do it ourselves, but it's still their facilities. The CRTC says we have the right to access, but it's not defined, so we're trying to do as much as we can."

"We're still using their computers, too. interviews, hosts, the studio setting, people talking at you — there's still this separation from people's lives, from where they live. We're still having to react to their images the same way we're reacting to the language and the editing process. But we keep on doing it our way, we might just evolve a new kind of television."

Gay television fills the air. Why not? □

Monitor

mon-itor, mon-i-tor, n. One that observes, admires or reminds. Any device used to record or control a process. (v. i.) to check, to test, to keep track of, to scrutinize, to keep watch over, to direct. (Latin, one who warns, from *moneo*, to warn)

Yes, we occasionally do like something. An editorial in the Montreal Gazette ("Heavy-handed raid on homosexuals," October 26) raised a few pointed questions about the actions of the police raid on Truxx Bar. The writer senses "there are unquestionable heterosexual overtones in this raid, and something unhealthy" in the concern of the police. S/he asks, "Why were people not simply booked and released? Why were they all tested for venereal disease?" We're waiting for the answers.

Watch for: Lambda Magazine, December 17. A major article by Ian Young on the lives of Canadian gay people seven years after the Criminal Code changes. "Thursday Night," CBC-TV, November 24. A segment on gay rights (10-15 minutes) in a new magazine format current affairs show to be shown in the Toronto area. Includes scenes from Toronto gay groups and a panel with Claire Hoy.

18/Body Politic

is dated November 8, 1975 on the "mixed blessing" of being a gay paper with gay individuals who would learn to be content. The column followed a meeting with local gay publishing and business people Peter Malone, George Hislop and Mary Axien. They had requested to see him after the paper's use of "deviate" in a headline about a fund-raising event for the gay and lesbian discrimination-prone Leonard Matlovich. The three came away with the distinct feeling of having exacted a promise that it wouldn't happen again.

Well, it happened again. Almost two years later, to the day. On November 10, 1977, this head appeared: "Appeal and out deviation" — and it was signed off with the *Star* and *Mail* version: "BC group loses application to appeal ruling on ads in Sun."

I know, I have a meet with Borden Spears and just explain everything to him and then...

To be continued.
This is the first mass media column in Canada. It would be clear that we have lots to talk about. Please send your help. Tell us about what's coming up in your area or what's already been aired, screened or printed. Monitor. □

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Books

The Joy of Gay Sex:

An Intimate Guide for Gay Men to the Pleasures

of a Gay Lifestyle

Dr. Charles Silverstein

& Edmund White

Crown, 1977, \$15.95

It is with careful intent that the authors chose the words "joy," "pleasures" for use in the title and subtitle of this book. This strives to help the reader overcome ignorance, obstacles and hang-ups — personal and societal — for the simple purpose of having more fun.

And why not? Sex can be great fun, and although some may be repelled by a book that openly discusses gay sex and gay hedonism, I'd have to say, beware of prudes. Prudishness has no place in this cheerful volume, with its mini-essays on rimming, blowjobs, masturbation, sadomasochism, and nine configurations for ass-fucking. While the language sometimes descends into the very informal ("fuck-buddy") and "genuine" gay slang is granted liberally and is happily taken for granted, while words like "fellatio" are virtually absent.

The Joy of Gay Sex is an illustrated sex manual, unabashedly inspired by the super-successful straight "Joy of Sex" series. This book is not glibmicky, however. Charles Silverstein and Edmund White strive to provide solid factual information about gay male sex in the context of some of the best intellectual efforts of the gay liberation movement.

The Joy of Gay Sex consists of dozens of little essays, ranging in length from a few sentences to a few pages, and are all aimed at providing information and hints to water sports and wrestling. Those dealing directly with sexual acts discuss technique as well as more psychological factors. Thus, in dealing with anal intercourse, the authors comment on the would-be participant's possible reluctance or fear of the act, while they also indicate the ways to appreciate its pleasure. In their discussions on what might be called sexual dysfunction — i.e., premature ejaculation, inability to come, impotence, with suggestions on problem-solving, I was pleased to note that Silverstein, though he is a professional



(for the first time), it goes at length into coming out as "the adoption of a psychological and social stance." I think this section will be challenging and provocative to many men who think of themselves as "out."

Social and economic categories and queer-baiting are informed by feminist consciousness that is sorely lacking in much gay male writing. The authors refer to research by "social psychologists" indicating "that homophobia crops up in a society that maintains a strict distinction between male and female roles, especially in the family that assumes the man to be strong and woman to be weak and dependent on women." I think that feminists, not social psychologists, should be credited with this observation and, consequently, that gay men concerned about homophobia should become strongly committed to feminist goals. But authors Silverstein and White are inclined not to be propagandists, educational or judgmental about very much.

The authors' values definitely come into play, however, as they write this book. They have lots of psychological insights into men who choose straight marriage or present themselves as trade or avoid the possibility of having a lover, but S&M is treated with kid gloves and observations on its psychological and social ramifications are not fully avoided. And though they briefly refer to pedophilia in ancient Greece, the authors virtually deny modern-day boy-love — a convenient, cowardly and dishonest approach.

I think this book's main fault is a pervasive white, middle-class male bias. Given the background of the authors and the reality of the publishing industry, this is perhaps unavoidable, but at least it should be acknowledged. I think it must be offensive to blacks when something is written in a book with the certainty that the reader is white: "You want to know the latest slang expressions in Harlem, a black guy you pick up tells you." I know I am offended when these authors say, à la David Goodstein, "There is no better proof of a man's virility than his desire for their clothes" than "big, spacious, luxurious discs." I'm disgusted at the repeated assumption that gay men have all sorts of money to spend on resorts, fashionable clothes, or even sending everything to the laundry after a case of the crabs. When gay men brag about how much money they have (and many do have it), it can be a subtle put-down of lesbians, who are on the bottom of the economic ladder.

The authors are honest in their introduction that "the most important factor in the gay revolution must be the emergence of a huge middle class" in the context of urbanization. First of all, urbanization as a requirement for being openly gay is painfully oppressive for those of us who choose to live among field, forest and stream. Second, while the authors are right that economic factors are undeniably important, I think they are not placed by these authors in proper political context. Gay revolution — at least the aspects I can relate to (no, not the big discs) — has to do with basic notions of justice and freedom. In that sense, our post-Stonewall-era debt is not to "the middle class" as much as to black power advocates, the New Left, the

hippies and above all to the feminists whose concerns with these moral issues enabled us as gays to ascribe positive characteristics to our special sensual pleasures and affections and our battle with society.

This handsomely designed book has dozens of illustrations, most of them sexually explicit or at least portraying nudity. Michael Leonard's nine beautifully composed paintings remind one of Georges Seurat's pointillism; their soft colours portray a tender and loving feeling. Drawings by Tom Greenan are also good, as are quilts which successfully illustrate the text. Ian Deck's colour paintings imitate various Asian and classical art styles; while I find his oversized cocks and busses rather ridiculous and crude, I suppose others may find them cute or humourous or otherwise appealing.

By Allen Young

The Biography of Alice B. Toklas

Linda Simon

Doubleday, 1977, \$10.00

Dear Sammy:

Letters from Gertrude Stein and Alice B. Toklas

Edited with a memoir

by M. Stewart

Houghton Mifflin, 1977, \$10.00

The Biography of Alice B. Toklas is probably a story of the late, worthy Miss Gertrude Stein. In her treatment of half of one of this century's most colourful complete couples, Linda Simon has reached for the easiest metaphors available: happy wife and sad widow. It's true that Toklas was devoted. For thirty-five years she was Stein's handiest appliance. She typed her manuscripts, picked them up, carried them, packed them, prepared her bed, cleaned her house, did her laundry, etc. etc. etc. But she was also a strong-willed, ambitious and unique woman who did what she wanted. She chose to serve and protect Stein, while living; after Stein's death, she worked hard for the memory. Simon fails to explore why love took this shape. There are pages on Stein's American lecture tour during which Toklas packed bags and cleaned houses. There are also a few sketchy paragraphs on the time Toklas thought about being a lesbian.

The book is crippled by chronology. It starts with Toklas' birth: "She was born in San Francisco, California, on March 4, 1887, in her grandfather's house at 922 of Farrel Street." It stops eighty-nine years later. In between, is a distracting, jostling crowd of dates, names and events that don't add up to a coherent calendar and obscure the subject. Simon does not weigh or imagine the significance of events. Like a bus driver with nothing on her mind but getting home, she conducts an irksome and uninflected tour that passes wonders and Howard Johnsons at the same clip. There are three pages on Toklas' trouble with servants and an equal number on her collection of Chodoff dolls.

Long on digressions and short on perception, the author makes six hundred references to other sources. Sometimes she uses Stein's literary work as statements of facts, without any explanation of why she thinks this might be a safe practice. A pivotal point in the growing relationship between Stein and Toklas is described almost entirely by quotes from "Didn't Nelly and Lily Love You," a piece by Stein that the author quotes from *First Melancholy* and apparently incorporated pieces of actual conversation. Still, taking cooked raisins from cakes to raisins on cereal seems an unreliable method for biography.

The book's most valuable contribution to Toklas lore is the account it offers of her life in San Francisco and her early years in Paris. The details of her life, however, are unclear. While Stein does draw on unpublished recollections of two life-long acquaintances, Annette Rosenthal and Harriet Levy, their insights are presented in a patchy way. For the most part, *The Biography of Alice B. Toklas* seems the work of a promiscuous parrot.

Dear Sammy: Letters from Gertrude

Stein and Alice B. Toklas is also the work of a parrot but a careful one.

Steward, a writer and English teacher who later turned to taeboing, started a correspondence with Stein in 1932 and in 1974 edited and published *Dear Sammy* at their summer home in Big Sur.

The first half of the book is a memoir of those times spent together. What's described are days of idyllic domestic routine, gossip with Toklas and bigger talks with Stein, reproduced verbatim.

Steward writes: "I took comprehensive notes on her talk, trying to remember exactly the phrasing and delivery of her sentences."

It's a thrill to read Stein's spontaneous speaking language, especially an exchange with Steward on homosexuality. She first asks: "Do you think that Alice and I are lesbians?" and proceeds to tell him about another American visitor: "Are you queer or gay or different?" Stein compares:

"Steward's treatment of sex in his 1936 novel Angels on the Bough with that in her own O.E.D. The conversation is a rare instance of Stein approaching the subject straightforwardly: "I like all people who produce and Alice does too and when they get on bed is their own business, and when we do not theirs."

The memoir also relates Steward's visits with Toklas in Paris in the years



Sammy, Basket and Alice, Paris, 1952.
After Stein's death, accounts of her
ceaseless humour and declining
faculties were numerous.

The rest of the book is letters: about 50 from Stein and about 60 from Toklas, starting in 1946, following Stein's death. (Edited versions of these letters, with no indications of deletions, appeared in *Staying On Alone: Letters of Alice B. Toklas*, 1963.)

In her letters, Stein talks about war and splits a surprising amount of her time between Paris and the Swiss mountain resort that Steward sent to her. ("Alice all smiles and murmurs in her dreams, Mix master.") Toklas writes about seeing that Stein's unpublished works appear in print, offers snappy opinions on friends and the work they do, is exceedingly grateful to be gifted with a see-through raincoat, and sends Steward "a trillion prillion thanks" for a kitchen gadget that cools food in a hurry.

Except for occasional intrusions by cuteness, Dear Sammy is the kind of tender book that *The Biography of Alice B. Toklas* is not.

By David Livingstone □

Womanhood in America;

From Colonial Times

Mary P. Ryan

New Directions, 1975, \$5.95

While concerned only very occasionally with lesbians, and not at all with gay men, this fascinating work can be read by both groups for the many parallels with and without insight it suggests into our respective cultures.

In this ambitious study historian Mary P. Ryan correlates the basic contours of American heterosexual women's history with fundamental changes in the sexual division of labour and political-economy. From the American colonies to the present Ryan surveys the changing concept of "womanhood."

Body Politic/19

shrink himself, encourages self-help for such problems and puts in a good word for the consciousness-raising process.

This book is important because the homophobia infecting society touches the individual gay person and thus the individual's attitude toward sex. For example, in the section on kissing, the authors cite some men's refusal to kiss, noting that this "resistance is often a last holdout against a full commitment to homosexuality." There are also relevant sections on guilt, rejection and loneliness, on fidelity and promiscuity, on drug use, on sex, on anatomy, and on cruising, bars and baths. (The writing accentuates the positive — much is said about the ways in which bars exploit people or about how awfully smoky and dreary many of them are.)

The longest section in the book is on coming out and, aside from the obvious aspects (having sex with another man

December/January

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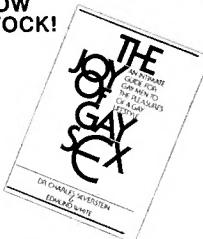
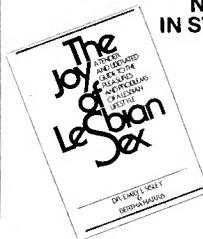
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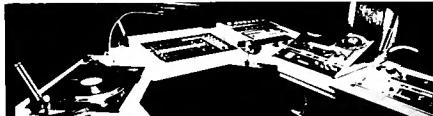
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relating it to the activities and social power of the female sex, and to basic changes in social organization. Throughout, the concept of womanhood is seen by Ryan as a social product which mirrors and, at least sometimes, describes the actual condition of women, as well as serving as a prescriptive model.

Ryan's history is an important original attempt at relating women's history and different stages in the development of American capitalism. Similarly, lesbians and gay men might understand much about our particular historical experience by studying how changing concepts of womanhood, sexuality, and our changing social situation and experience correlate with basic changes in political and economic organization.

From the first American colonization to about 1750, says Ryan, the main productive unit was the "self-sufficient agrarian household": women and men were relatively equal co-workers; there was no "sharp dichotomy between male and female roles"; there were no defined "masculine" and "feminine" personalities. From about 1750 to 1830, says Ryan, a new peculiarity ("feminine" character, dependent, submissive, loving, maternal) coincided with the rise of commercial capitalism. "Only in the period from about 1830 to 1860 did the activity of woman as civilizer ('Mother of Civilization') become an independent capitalist." From about 1860 to 1920, the total separation of men's wage work outside the home from women's domestic "functions" within was associated with a concept of womanhood as nurturance. And from about 1920 to the present, within a developing consumer-oriented economy, women began to enter wage work in larger and larger numbers; the traditional concept of womanhood was fragmented into a number of competing models.

Although Ryan's historical periodization may in future be refined and revised, and her empirical examples expanded, bettered, or corrected, her fundamental attempt to correlate "womanhood" with stages of economic organization will remain important.

As Ryan presents it, the manufacture of womanhood is a series of the production of prostitution in which human beings of the female gender are trained for particular kinds of labour, and taught those personality traits suitable to so-called "feminine" activity. Ryan's book makes clear that the different personality traits and activities we perceive as "feminine" (and those perceived as "masculine") are not naturally or biologically such, but are socially and historically determined. Tradition and activities are not inherently female or male, but are set up by society, by convention capable of change. Even women's role in the production of new human beings, while appearing as essentially natural or biological, is in fact basically social, taking on a very different objective character and meaning in different social-historical settings. Ryan's view of the production of "feminine" gender identity is characterized by a radical, even absolute, social constructionism, a view within which I wholeheartedly agree. As feminists sum it up, "biology is not destiny."

Ryan emphasizes how changes in the sexual division of labour and political economy "correlate," "link," "coincide," "mesh," and are "integrated" with changes in the concept and phenomena of womanhood. Such relational concepts allow Ryan to neatly sidestep the thorny issue of historical determinism. She does not see the idea of women as "Mothers of Civilization" being "correlated" with the development of industrial capitalism, nor determined by it. Ryan's strategy is perhaps warranted at this early stage of research in women's history, but the issue of determinism is important and should eventually be taken up.

I read Ryan's book with constant shocks of recognition at the parallels it suggested with lesbian and gay history. Ryan quotes a Dr. Hollick on a 19th century theory that women are biologically oversexed women: the culture "can easily be amputated more or less... and its excitability reduced." He adds: "This



operation has frequently performed with great success." We, too, have been treated to sexual surgery. Ryan discusses how heterosexual women have been reduced to their reproductive organs. She quotes another doctor who thinks that it is "as if the almighty in creating the female sex had taken a uterus and built a woman around it." We, too, have been reduced to our sexuality.

Throughout her book Ryan applies a similar conceptual innovation. This is to casually refer to "heterosexual relations" and "heterosexual women," rather than the usual "sexual relations" and "women." Ryan thus refuses to take for granted as natural and universal the specifically heterosexual character of the history being studied. The existence of such a particular thing as heterosexual history, in contrast with homosexual history, has not yet been generally recognized, its implications analyzed. Ryan furthers such analysis.

by Jonathan Katz □

Looking Good: A Guide for Men

Charles Hix
Photographs by Bruce Weber
Hawthorn Books, 1977, \$17.95

This is the kind of book that calls your cock and balls you "know-whats" refers to women as "the distaff side," and calls sex "that."

Cutesy is one thing, but there's a kind of terminal preciousness hanging over this whole effort. The section on hair straightening is called "Nothing Kinsey," the chapter on perms is "Curl Talk," and on and on through "Sound Advice" ("Grinder Grinds," you guessed it). By the end, you want to throw up in the tears (or a cold cream).

Not mind you, that I don't want to look good. And looking good is largely artifice — except for that one guy in a thousand who is so blessed as to look perfectly munched after a quick run of the hands through the hair.

Looking good is also looking gay. It's that bit of extra that men "shouldn't" take. It's that one ear ring, that even slightly tinted hair, that hint of brother.

So there's a need for a book like this. Most men don't know moisturizers from mineral oil, haven't considered the wonders of a facia; don't know the live techniques of hair replacement. Hardly. That kind of thing was for fruits. But even among gay men, a lot of this stuff is suspect — it's too fem (it's you're butch), or too frivolous (if you're serious or radical or committed).

It is a book, and certainly a touch frivolous — both rather important my contributions to maleness, and nothing to be ashamed of. Something, rather, to be studied.

But this is the book?

Afraid not. It's not a total waste. I'll be looking for moisturizers on my next foray into Eaton's, and I don't expect I'll dare head into winter without a facial and a manicure. None of which I would have considered before "Waterproof."

"The Skin Game," and "Nail Sale" — the relevant chapters in *Looking Good*. But so much of this book is so obvious it sounds like mother: brush

your teeth. Wash like crazy. Wear clean underwear. Scrub your know-whats. Don't smoke. Get a good night's sleep. For this, \$17.95!

But most of us are all those pictures. A lot of hunky guys looking good. A lot of hunky guy guys looking good (a friend of mine did "that" with page 83).

Think again. "Nobody here but us straights" is the torn right from the start: "hair she wants to touch is hair you want to have." And when these guys get their picture taken (including in the book) it is most decidedly not with each other.

Directions on "how to trim a full board" doesn't mean the book has made a sudden foray into carpentry — just that the proofing is so bad you get to read the same paragraph twice on page 51, and ordinary types abound. It's a shoddy effort, obviously rushed into print, and overpriced for the useful bits it does contain. And as long as looking good is looking closet, it isn't good enough.

by Gerald Hannon □

I am Proud to be Gay Now I Want to be Free

John Ironstone
Blueboy Library, 1977, \$2.25

People rarely expect to find social comment, political theorizing and political satire in the pornographic books sold only at "adult" bookstores or on those toney book racks in very liberal drugstores. However, a new book from the Blueboy Library contains all these.

I am Proud to be Gay Now is to be found in the book store by John Ironstone about fearless gay cop Gary Brannon, who solves gay murders and fights for gay rights. In this book, Gary is a relatively minor character. The real subject is the impact of human rights ordinances on gay people. The book takes the events surrounding human rights commissions in many places, including Miami, San Francisco, and Bloomington, Indiana, and blends them together in a single narrative.

I am Proud... is about a fictional place called "The City" where a local bar called "The Alley" has been erecting same-sex couples for dancing together.

Several complaints are filed under the city's gay rights ordinance, and the local Human Rights Commission holds a hearing. Before much evidence can be presented, a riot breaks out because of the extreme emotions on both sides. The commissioners later deliver their verdict on the case, by a vote of 5 to 1, that it is not a violation of discriminating against gay people. And the reasoning is used to arrive at the decision.

The gay and anti-gay reaction that follows includes the holding of a gay pride week by a gay community newly roused from apathy, and the attack by a group of anti-gay thugs on a loving gay couple. One of the human rights commissioners, a vehement anti-gay man in the Anita Bryant mold, finally goes berserk and reveals the transgressions that underlie his bigotry. Now what about the being a dyke?

It sounds more like a new story in *The Body Politic*. Well, the sex parts are blatant, and your favourite words are there, qualifying this book for sale only under very restricted conditions. But all the relationships are tender, non-exploitative, and loving. A variety of male lifestyles are presented, from a wonderful description of a pick-up in an adult bookstore to a monogamous and devoted gay male couple. The gay character of the gay male couple is a central theme throughout the book. A confrontation between Tom, a political drag queen, and Gary, a butch gay cop who feels uncomfortable around effeminate men, gives a strong feminist and effeminate argument for the validity of all gay lifestyles. Explanations of feminist politics occur often in the book, explaining without being rhetorical.

Feminists who object to pornography because of its sexism might well have their consciousness raised by this novel. Pornographic subject matter is not inherently sexist. One should always bear in mind that all literature reflects the cultural values of its writers.

As our culture becomes increasingly aware of sexism, and, we hope, less sexist pornography can also reflect this trend.

From a look at both closeted and liberated gay couples, Ironstone reflects that "The method that a gay man or woman chooses to face a hostile world is too important for other people to be tooling with." A positive and realistic view of gay life is presented between gay men and women is presented in the sequence describing the dinner party of Gary and his lover John with their lesbian friends, Carol and Kathryn.

The straight characters run the gamut from the proud parents of a gay son to the clever caricatures of the liberal do-gooders and self-righteous conservatives doing their best to practice what they preach. The Coalition of the Straight Against Gay Christians (SAGC) is attacked in a sermon delivered by a minister whose son is gay: "The Bible should be read as a mirror, not as a pair of binoculars."

Much like the movie "Nashville," this book has no single hero, but focuses on the gay community as a whole with its varieties of heroism in the face of ubiquitous homophobia.

The book isn't edited much and the level of language wouldn't trouble most high school drop-outs. It is undeniably a quickie, but that is one advantage of the publishers of pornography — they get new material in print quickly. There's something to be said for the book's currency: it is in print at a time when it can inform and inspire many gay people.

In case you're wondering where this unusual book came from: the author is a living rendition of the old cliché about dirty boozers. He is Terence, a college English professor currently teaching at his alma mater. His real name is Fred W. LaCava and he serves on the Human Rights Commission in Bloomington, Indiana. In the last year he published over twenty pornographic books under various pseudonyms, including "Martin Moore." He writes in this mode for at least two reasons: 1) he thinks explicit sex should be included in his work; and 2) pornographic authors pay quickly (although he has been heard to say "the wages of sin are low").

Many may think that pornographic books are immoral or amoral, this is a book that closes with an explicit and important moral: "Unite to fight for your rights!"

by Maida Titchen □

Available from MM8, 9467 Mission Park Place, Santa Barbara, CA 93107 for \$2.25 plus 50¢ postage. Enclose a signed statement that you are over 21.

No More Miamis! Gay Liberation Today

Pathfinder Press, 1977, \$.65

The mobilization against Anita Bryant and her attacks on our rights should certainly be the object of reflection for those interested in building the lesbian and gay movements. This timely pamphlet covers the largest upsurge of lesbians and gay men in history. It gives us an idea of what activists were thinking during those exciting and busy days and also attempts to draw some conclusions relevant to the future of our struggle.

An introduction by Michael Maggi, a member of the Socialist Workers Party and the Coalition for Lesbian and Gay Rights in New York, provides a synopsis of the events in opposition to Bryant's campaign, culminating in the huge demonstrations in New York and San Francisco. Diane Wang develops a critique of the Dade County gay coalition mounted by the Dade County Coalition for Human Rights. Joe Kear, a member of the SWP who worked with the Dade Coalition, also talks about the situation in Miami. He argues in his critique of the Coalition that, "Things could have been different in Miami if an attempt had been made to involve large numbers of gay rights supporters in an active campaign." Cheryl Adams, the co-ordinator of the National Organization of Women's Lesbian Rights Committee, and a member of the Coalition for Lesbian Feminist Liberation, puts the attacks on the rights of lesbians and gay men in the context of increasing at-

tacks on the rights of women.

David Thorstad, a leader of the Coalition for Lesbian and Gay Rights in New York City, has perhaps the most interesting section. He points out that "along across are 'Conservative' seeking to whip up a backlash against homosexuality because homosexuals are the only ones in society that have been singled out with impunity in the past." But this time we "haven't noticed it again," he says, "several to be used again as scapegoats for the oil or white male capitalist heterosexist dictatorship."

The pamphlet leaves a number of questions unanswered. First, why did it point to the coming of unity between lesbians and gay men? It does not indicate how this was done or might have been done in coalitions across the US. The problems of sexism that cropped up in many groups are not investigated.

Secondly, although Thorstad talks of how gays are being used as scapegoats, there is not further exploration of why lesbians and gay men are being attacked at this time. Various factors, like the extent to which gay rights issues are seen to threaten the family and the patriarchal family, or the relationship between the capitalist economic crisis and attacks on lesbians and gay men, are not dealt with.

Thirdly, there is no probing of the importance of the role of gay people were able to respond in massive numbers to these attacks while the trade union movement, blacks and others generally have not. How important to this capacity for mass militant action was the lack of any reformist or pacifist community in the community or the concentration of the gay photon?

Finally and most importantly, no connection is drawn between the lesbian and gay struggle and the fight for a non-patriarchal socialist society. It is implied that gay liberation could achieve simple goals in the winning of gay rights. Coming from a revolutionary socialist organization, this is a particularly notable omission.

Even with these limitations the pamphlet is necessary reading for all those interested in understanding the wave of homophobia that is sweeping the country. It leaves the important conclusions that we must maintain our independence from capitalist parties and forces, work for mobilization of gay people and gather support from other oppressed groups.

By Gary Kinsman □

Film

Julia

Fred Zinnemann, Director
20th Century Fox

Friendship and courage are perennial subjects for movies, and it's funny of producers of *Julia* to give us one right now when we've never been so eager to learn about how people get on. But *Lassie* was about friendship and courage too, and it's appropriate to sense that *Julia* doesn't go beyond the basic cliché these terms imply. Since the friendship here is between two women, we embrace it all the more eagerly, because in the last six years or so (some would say, from a backlash to the women's movement) there has been a dearth of roles for lesbians. When I read in *The New York Times* that "Hollywood is gingerly trying out movies like *Julia* and *Looking for Mr. Goodbar* which speak to feminist concerns for more films about women," I'm inclined to be dubious. It's an insight into the industry's shrewdness at trend spotting, not evidence of worthy ideals.

Closer to home, Clyde Gilmore ap-

pauls *Julia* for showing us two strong women characters in a loving relationship who aren't lesbians. And Clyde later asks, "about two strong women in any sexual per-
suation?" As it turns out, the sexual component of Lillian Hellman's involvement with her friend was never expressed physically, but that didn't prevent Fredrick's from noting that such a component was real between them: "I had plenty of time to think about the love I had for her, too strong and too complicated to be defined as only the sexual yearnings of one girl for another. And yet certain things I can't forget."
That's impressive. Alvin Sargent's adaptation of Hellman's story is a fine one, this particular instance of the author's priority was not transferred to the screen. When Jane Fonda says to Vanessa Redgrave, "I don't care," it's impossible to doubt the sincerity of her denial. Yet all you can't help suspecting that the scene was carefully worked upon to neutralize any unseemly passion and, indeed, cast out any ambiguity whatsoever. There must be a certain irony in a female friendship.

Possibly the quality of Hellman's love for Dashiell Hammett that troubled the producers. Both independent, both stubborn, both abhorring sentimentalism, yet nevertheless sharing a mutual fondness and loyalty of which makes us admire them. In the movie their restraint when around each other is so unusual that some people who don't know the factual background think Jason Robards is playing Lily's father.

Whether they're in a relationship remains to be seen. It's a welcome departure from the norm, a move male-female pairing unique for its equality. When you consider that there is some thing of the butch-femme dichotomy in Julia-and-Lily, you wonder whether it was thought necessary to reinforce certain stereotypes. The love affair remained in the script. There's a big scene in a Harlem bar where Lily defends her heterosexual honour from a drunken young man who suggests that she and Julia are dykes. Writing in *Pentimento*, Fredrick's notes that she's content to let the rest of slapping him in public, and I think it's reasonable to believe that it was because she objected to his sliminess and air of superiority and not because she felt horribly slandered. But filmed, this scene comes off very bravura, very triumphant. It's easy to interpret the scene as simplistic, and large as it's allowed to be. This is the scene people are talking about when they say the audience cheers at *Julia*.

Did squeamishness over gay infidelity keep the screenwriter from revealing the truth of what happens she is to do on the first half of the film; the film will be such a splashy hit when it opens on Broadway that Lily can afford her sable coat and go to Europe to see her friend Julia? True, *The Children's Hour* is less about "inversion," as the critics called it then, than about character and situation, but the subject-matter of her art at this time must have seemed too perniciously ironic for the purposes of the filmmaker.

When Hellman is praised for her honesty as a writer it's a reference to her ability to render experience in all its complexity. In *Julia* she's given the task of instead of honesty, we are served something closer to a black-and-white morality tale, laced with the sentimentality (a species of it is still chic in the Seventies) that the book scrupulously avoided.

In writing such a memoir it is inevitable that details get smoothed over or dropped entirely. It's not always easy to decide whether the coal was a clearer, more compact story or a salable product at any cost. But it's a familiar result wherever art gets adapted for a larger audience. Hellman's memoir is more incoherent than explainable, a little more "universal," a degree more comforting to regard. Everybody loses in this process of chop and change, but for gays there is too often an added sting: the ever-constant, sometimes imperceptible erosion of our part of the world's history.

by David Roche □

In concert



TERESA TRULL AND MEG CHRISTIAN: The women's music explosion; that is, Olivia Records and the hard work of The 3 of Cups Collective, brought together two fine musicians for a benefit show in October. The audience was unanimous in its approval of this unique blend of lesbian voices, culture and politics. Trull and Christian are currently working together to present a test list of what they can expect from Olivia's production *Lesbian Concentrate* (See review page 24).

Gay USA

Arthur Bresson, Jr, Director
National Film Board Theatre
Vancouver

The highlight of the gay film series at the Pacific Cinémathèque in October was the screening of *Gay USA*. It was created by a team coming together Arthur Bresson Jr. and friends, out of the anger, frustration and fear they experienced in the wake of Anita Bryant and her back-up band, the Citizens Council.

Provided without fee by Artiste United Productions, the evening was also a benefit for *Gay USA*, with proceeds going to finance their case against the Vancouver Sun.

Bresson presents the gay population in one of the oldest and most traditional forms of celebration: the parade. It's a parade which stretches from New York to LA, but the focus is firmly on San Francisco, with over 200,000 marching through the streets. Unobtrusive camerawork and editing spotlight the people en masse, defining the size of the crowd, and up close, allowing the personalities to emerge.

The underlying premise of the film is that people are entitled to look at and have a chance, have interesting things to say. The film is one long interview with the gay community, letting it meet itself and hear its own stories from its own citizens. Gay oppression, often dissected in purely political terms, is given a personal dimension. We see the individual experiences: the black woman's comments on being a "socially acceptable" gay ("...I'm down in the washroom trying to get stoned and there's this chick there talking about her new suntan panties from Fredrick's and how much her husband loves her and we're not even gay!" "I'm not bisexual!" "The shapeless figure shrouded in black bearing the sign 'I am the homosexual no-one knows about,' the woman with the heavy mid-west accent talking about the emptiness of her marriage ("something was missing") and her gradual understanding of her sexuality ("Well no, I'm not really much gay life in Wichita").

The history of gay repression and liberalization is also discussed, but it emerges from the conversation and immediate stimuli. While the people talk of participating in earlier

homosexuals, is explained when a float documenting a concentration camp (complete with chains, bars, guards and prisoners) passes by. This leads into a brief look at Nazism, and visually underlines the message from Hellman's *Triumph of the Will*, a propaganda film commissioned by Hitler in 1934. The contrast between the geometric masses goose-stepping through Nuremberg and the colourful spectacle of people dancing and singing through San Francisco is most effective.

Exposure is the keynote of the film. Using the parade and the camera to present itself from historical, political and sociological perspectives, the gay population looks out not as stylized puppets but as intensely human beings.

For its documentation of mass assertion at a crucial point in history, *Gay USA* is guaranteed a place in the history of gay liberation.

by Michael McCarron □

Gay USA is available for rental for fund-raising or consciousness raising purposes. Write to Artists United for Gay Rights, Box 1536, 625 Post Street, San Francisco, CA 94109.

A Son of the Family

Shawn Selway, Director
McMaster Film Board

This McMaster film, co-produced by McMaster Film Board and The Augustus Filmmakers Collective, was shown at a recent meeting of the McMaster Homophile Association.

After the screening, Director, Shawn Selway and producer, Michael McCarron, joined host and his partner from a discussion between Charlie Babine, president of McMaster Film Board and a young man in the process of accepting himself as a gay man and making his homosexuality known to his family and friends. Together with Selway and Aquila, Babine and McCarron, and Michael McCarron for a grant to produce a film describing the experiences of coming out. They were subsequently granted one thousand dollars from the Arts Council and an additional fifteen hundred dollars from the McMaster Student Council. The film will be eighteen minutes to produce and was previewed at its première screening Oct. 7th at the Broadway Theatre in Hamilton. The film is now available for rental from The Canadian Filmmakers Distribution Co-op.

The promotional handout for the film begins with "Son of the Family is a compact account of several crucial months in the life of Mike Norris, a young gay." The film certainly is compact; the original script! for a 60 min film was edited, for financial reasons, down to a final 29 min version. What could have been an exciting film was reduced to a bare, fast-paced, piecemeal presentation of scenes that touch on, but never deal with, a multitude of gay experiences: coming out, telling mother, not telling father, moving to the big city, gay self-pression, gay male relations with women, homophobia, job security, the family and gay institutions. The film is open ended and open ended of all the themes that have been developed the film would have been far more successful.

There are a number of sensitively done and effective individual scenes, and it's unfortunate that these scenes were sacrificed to a too ambitious content and rapid pace. According to director Selway, the film was intended for high school and straight audiences in general. However, much of the film would be, at best, confusing and, at worst, misinterpreted by these audiences. For example, one important episode — when Mike assumes he has been fired from his job because he is gay, only to find out it was really because the boss thought he was flirting with a married woman on staff — runs the risk of trivializing the often justified fears of gay people concerning their employment.

For these reasons the use of the film seems limited to situations where an audience is being discussed and help clarify and draw connections between the many important concepts introduced.

by Bill Lewis □

December/January

OUR IMAGE

Theatre

StarBabies

Michael J. Levin, Director
C.E.A.C.
Toronto

Jekyll Play Hyde

Paul Bettis, Director
Theatre Second Floor
Toronto

Gender-blur sweeps Toronto? Hardly. But a flurry of gay-male Hallowe'en drag following last on the heels (?) of Lee Ballet's *Trocadero*, Charles Ludlam's *Peculiar People* and *StarBabies*, might constitute a trend. And to continue the activity, Bob Star, Chicago's Bearded Lady, was in town with *StarBabies*. Michael Levin's audio-visual documentation of the B.L.'s October '76 show at The Ontario College of Art.

Why this sudden fascination with drag? Is it sex, gender, mismatched and hairy legs? Does it really challenge the parameters of sexual distinction? Or does it merely demonstrate a preoccupation with fashion and style that only masquerades as parody, reinforcing the notion that "clothes make the man," woman, androgynous, or freak?

The B.L. simply says it's fun. "I want to make people think," he says, and that's what the Experimental Art and Communication (CEAC) installation, *Watching the multiple images of visual and organizational confusion in Levin's*

cross-dressing were used to exercise the monstrous effects of the media in shaping our sexual and social identities they could become a real force for sexual liberation. But the use of clothing to overcome its stereotyping affects deeply the development of his/her/his/hers... a consciousness of paradox difficult to maintain, let alone communicate. Rather than de-mystify the mask of fashion by donning sequins and rouge — or jock-straps and boots, for that matter — we are in danger of adding to its power, turning fashion into fetish. In attempting to de-base the concept of beauty, we run the risk of elevating it in an art form outside the arena of everyday activity in which it is an oppressive fact.

As if to illustrate the process by which a mass culture commodity can be elevated to elitist art, Theatre Second Floor unveiled *Jekyll Play Hyde*, an improvised performance by Paul Robert Lord & Sonja Lord's short novel, adapted and directed by Paul Bettis. As is so often the case with this daring and imaginative theatre style, in the sense of elaborate and careful attention to sensual detail, was the most commanding aspect of the evening. Bettis' ability to create mood out of atmospheric effect is little less than miraculous considering the meagre resources available. This, however, is not enough to redeem the self-indulgent glorification of theatricality that Bettis and his actors (Richard McKenna and Bruce Vavrin) undertake.

Jekyll Play Hyde is an hour-long collage of words, music and constant visual activity played to "rules" that only the actors understand. It is also a celebration of unabashed homo-erotic intimacy, a reminder that the exhilarating smooth precision of a prolonged zodiac piece, as a titillating chamber piece, it works nicely, the Gothic style of the sallow make-up, tuxedos and splashes of colour (liqueur-like potions, scarves, pin-spots of light) adding a decadent edge to the implicit sexuality of the show. But it is in this area of sexuality or, more accurately, psychology, that the production becomes muddled and loses direction.

Using Stevenson's words, the actors explore the dichotomous nature of Dr. Jekyll and his quest for a drug that will release the mysterious Mr. Hyde. Doing so, they tangentially examine Jekyll's fear of the repressive social milieu that will not accommodate Mr. Hyde's desires. Rather than explain these desires or the social environment, however, Bettis concentrates on Jekyll's quest for Hyde and the sense of completion he feels when Hyde manifests himself. The result is a reverie of narcotic sensibility that suggests but fails to develop an attitude towards self-realization that is a confusing blend of Freud, Jung and R.D. Laing.

Like *StarBabies*, *Jekyll Play Hyde* indulges a preoccupation with form that ultimately excludes the audience. Both presentations forget or ignore the primary reason for experimentation in art: to improve the quality of life.

by Robert Wallace □

Contributors

Jonathan Katz is at work on a sequel to his ground-breaking work, *Gay American History*. Gary Kinsman attends York University and is on the executive of GATE Toronto... Helen Lefkowitz is a notorious lesbian novelist, aged 22, still working with LOOT and GATE... Bill Lewis makes readers insane with lust... David Livingstone is a Toronto freelance writer... Michael McCarry is a writer at Sunburst Press in Burnaby, B.C. Michael Riordan writes and hunts in Toronto... David Roche has done too many things to list here but at present he is carrying dishes at a chic Toronto eatery... Maida Tichen, a collector of pulp sex novels, is a Toronto resident... Peter Mayer is at present trying to be talked into moving to San Francisco... Robert Wallace, a teacher at Glendon College in Toronto, works on Gay-TV "News and Views"... Allen Yeoh is a collector with Kit Kat Books and has written an anthology *We Are Everywhere: A Celebration of Lavender Culture* to be published in Spring 1978. They are also compiling their US-Canada sexuality survey into a book to be published the following fall.

From the Upper Crust: Special somethings.

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The B.L. (Bearded Lady)

complicated show, I saw few happy faces other than the B.L.'s. I did see a comprehensive study of the time and precision required to make a bearded man look like a female mannequin. And I watched in awe as the videotape cameras turned from the mannequin's opening number, a lip-sync rendition of "Let Me Entertain You," to cover a spontaneous fight that had erupted between several men in the audience.

As a mixed media event, Levin's *StarBabies* incorporates some stunning visuals into a mosaic format that is by now a cliché. He calls the show a "behavioural study of the celebrity syndrome from the perspective of the producers, cast and crew." Those who create and sustain the elements that nurture stars... What it was. A serious analysis of what Joni Mitchell calls "the art of being a star" is more than appropriate to audio-visual presentation. The mass media parlay fashion into feeling, telling us not only what to wear, but what to think as well. If *StarBabies* and the original *Bearded Lady Show* had addressed itself to this process — with or without adopting a point-of-view — it would have been more worthwhile. Instead, it has become trapped in terms of exploring via sex and a sense of "being" rather than fashion instead of penetrating its roots.

Talking about his show, Michael Levin calls it "a form of the Frankenstein myth in drag." He sees it as us as "StarBabies... children of the culture that produces constant/instant-pop/click stars." He also sees us as media monsters, an idea worth consideration. If gender-fuck, radical drag or

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Willie Tyson (left) with her two backup musicians, Robin Flower and Susan Abod.



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Margie Adam.**Songwriter**

Pleides Records, 1976, \$7.00

Jade and Sarsaparilla

Submaureen Records, 1976, \$7.00

Lesbian Concentrate:

A lesbianthology of songs and poems

Olivia Records, 1977, \$7.30

Willie Tyson.**Debutante**Wise Women Enterprises/
Urana Records, 1977, \$7.00

Fall is coming to an end and we are rapidly approaching the annual hysteria as most of us are searching for a gift for the special someone. And I should be something out of the ordinary, something positive about being lesbian, something caring and a little loving perhaps?

Consider a record from one of the women's recording networks. The variety of artists and music is easily surprising, the quality has improved dramatically, and you can use the record as an antidote to the ugly sounds of homophobia.

Margie Adam has produced her own album, written her own songs and arranged them with a musicality that gives her own soaring voice and her expertise with piano and synthesizer, she has also asked other musicians and artists to bring their special talents, "to share their vision of the song." Among them are Meg Christian, Kay Gardner, Vicki Randle, Linda Langford and Gini Williams. The record works well and the album is enriched by the multiplicity of talent. My special favourite is "Would You Like To Tapdance on the Moon?", which is a funny, joyous song about being in love. It has a wonderful feel of musicality with accents of conga drums. Overall, this is a musical delight in the classic folk/jazz mode. I can hardly wait to hear her in concert!

Jade and Sarsaparilla is two women, Janet Hood and Linda Langford, who work in a blues/jazz idiom, who are a lesbian separatist, the fact that they worked with several male musicians won't go over well. But if you honestly don't like it, it's a good album, like listening to a jazz club date or classy cabaret musical.

The leading lights are Linda Langford's vocals and Janet Hood's words and piano. Check them out on something like the marvelous rendition of "I'd Like To Be," "I'm Not A Pigfoot," honey-tonk blues, 20s vintage. Also to be noted is an *a cappella* duet between Jade and Sarsaparilla called "I'd Like To Be," as well as a song called "I need a Drink of Water in my Mind," about being lesbians in a hostile society. There is also a song that is a sing-along dialogue between Jade and Sarsaparilla with a 40s swing to it. Unusual to have such an evenly good first album, but here it is!

Olivia Records put out *Lesbian Concentrate* as a response to its own to the anti-gay forces behind Anita Bryant

and Save Our Children. Part of the money raised will go to the Lesbian Mother's National Defense Fund (an American group). All of Olivia's talents, better known and lesser known musicians alike, went into making it. Beside the names of those mentioned previously you'll also find Margie Adam and Gwen Avery. Some of the songs are famous or familiar: "Ode to a Gym Teacher"; "Kahiu Mama"; "Sweet Woman"; "Women-Loving Women"; "Gay and Proud"; "One which isn't so well known but is inspiring"; a hysterically funny song that somehow recalls a gay Wizard of Oz production.

Perchance you have some straight friends who need a bit of consciousness-raising from time to time, but you're not strong enough and they slightly deaf? Zen is with Pat Perfect, author of her poem "For Straight Folk Who Don't Mind Gay Folks But Wish They Weren't So Blatan." This is one of the highlights on the album. I feel that it is the best record to come out of their first album of women's music.

Debutante is Willie Tyson's second album, her first with Wise Women. What a relief to hear some high-quality recording of a musician's work from Wise Women! Keep it up. Willie Tyson is working in a different direction than the others mentioned here and, as usual, this album is odd not to hear of her love for women. However, Willie is getting better and better. Her lyrics haven't been this witty or angry before. The songs are very "tight" and she has some good help from Susan Abod, original member Chicago Women's Rock Band, Linda Langford, and Robin Flower, who is with Be Be K-Roch. Susan Abod also has been directing and arranging Tyson's music. A great fighting-woman song is "Arsenal," set in the hostile, militant atmosphere at a straight bar as background for a violent battle of the sexes. Another is "Handgrenade." There is also a cynical number called "Did You Say Love?" about the trap of heterosexist patriarchy conformity and how it destroys its victims. And then there is a beat, doo-dah, easy-going song, "Liberate Blues," which makes the point of saying no to all the traditional women's work. One song is surely going to be a classic: "Witching Hour," about the heritage of witches and women, and the beginning again of the rebellion of women.

This second album of Tyson's music, in all its variations of blues, country/folk and jazz, was worth waiting for.

by Ilona Laney

In Toronto all four records are available from The Women's Bookstore at 85 Harbord Street and from the Feminist Bookstore at 100 Queen Street. Glad Day Bookshop at 4 Colter Street. Available from the distributors as well: Pleides Records, PO Box D, Dixon, CA 95620; Submaureen Records, PO Box 147, Newburyport, MA 01950; Urana Records, PO Box 7027, Los Angeles, CA 90070; and Wise Women Enterprises/Urana Records, PO Box 33, Stonington, ME 04681.

OUR IMAGE

Tapestries

Lesbian Books and poetry

"Our most essential tools for creating revolution are vision, spirit and bonding. With vision, we interpret our experience and image a qualitative life. Spirit, our motivating force, transports us from fantasy to reality. Bonding nurtures our vision, solidifies our means of transport and communalizes the revolution."

Thus the five lesbians who published *The Fourteenth Witch* (Perspective Press, P.O. Box 982, South San Francisco, CA 94080, 1977, \$4.00) is exciting. With \$5.00 this beautifully executed book is a give-away, and Deborah Snow's photography certainly deserves to be called creative woman art. Her use of light and shadow, and her perspectives on women and scenery create some interesting effects. Some photos, picture poems, with a delicate balance between sensuality and scrawniness.

Shelley Blue's poetry is vicarious enough, but I haven't figured out why she divided her poems into seven titled sections. It seems rather arbitrary, and don't they all belong together? I much prefer removal of this "grouping." The individual poems show a considerable range of style, however, as do the prose-poems. "Ode to my Analyst" is a good prose-poem satirizing a lesbian's trip to the psychiatrist. "Trinity," which provided the title for the book is one of the most successful poems, with an extremely well-constructed, counterpointed structure, and its repetition/progression of lines. "Tree Spruce" is "sound poetry," aural poetry. A joyous jeu d'esprit.

A few poems fall flat when Ms. Blue philosophizes and generalizes her experiences. She adds little to a poem like "Untitled Votives" or "The Future/Which is Remembering." Fortunately there are few, and good poems predominate. I like the rhythms of "Chant for Sweet Soul Sanctuaries" with lines such as

we dream we women dancing on a drum.

In a sonnet I hear it is no dream
I see the women dancing on a drum
in a stream I see it is, it is, it is.

They Will Know Me By My Teeth by Elena Dykewoman (Perspective Press, 1976, \$3.50) is a collection of "Stories and Poems of Lesbian Struggle, Celebration, and Survival," but I can't say I found the poetry particularly exciting. The stories are better, though. Very conscious, forcing you to think as you read. I spent hours pondering over the symbolic connotations of "Deeva, Erlelda and Roland Met Dark Bird Shadow," a myth story on the theme of hospitality, the roots of which go back to Homeric times, at least. Women's societies, psychology, lessons on love, the meeting of cultures — the book incorporates all these themes, and more. "Rachel, Rachel" is another fine story — woman-consciousness symbolized through

by Judith Crewe □



Illustration from *The Fourteenth Witch*

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Snuff, violence, and "waking up mad"

Late last summer feminists across the country decided to protest violence against women. Toronto women formed Women Against Violence Against Women (WAVAW) and planned a rally and demonstration for the National Day of Protest on November 2. In the rally and demonstration on Yonge Street, the Sheet Workers performed street theatre, highlighting the rising incidence of rape and wife battery. Coincidentally that same week, Cinema 2000 in Toronto began its showing of *Snuff*, a movie that has been on our time had said least the murder of a South American woman and which still celebrated a cult of violence against women. After the street theatre, angry demonstrators marched back up to Cinema 2000, walked into the theatre and stopped the movie. Several men and women were arrested in this non-violent action. (ED.)

It seems everyone decided to spend her Saturday night at a women's rally and march, except the moviegoers who sat in. The organizers, Women Against Violence Against Women (WAVAW), nearly flipped our unexpected lids, when several hundred women showed up. We had done little preparation for what we'd say when a group proposed that we "stop the film *Snuff*" at Cinema 2000.

The WAVAW committee was endorsed by groups such as the Rape Crisis Centre which might suffer if illegal action occurred. It was quickly decided that marchers could shout out "Snuff Out Snuff" instead of shouting by going to the theatre at the march.

The march itself went quickly, gathering lots of anonymous momentum as women were insulted by some bystanders and

want our efforts to stop the film to be co-opted into a clean-up campaign in the interests of big business and the bourgeois morality which is very hard on the women and gays who survive on Yonge Street (albeit in a sex-money world). The protesters' demands group voted to cease any meetings with city officials, and to write a press release dissociating ourselves with the clean-up.

Rather than sink into depression at the thought of stopping the movie or using all this women-energy to close down a small symptom of the orientation of this society, we need to take ourselves further in the battle to end violence against women. The marchers agreed to form a task force to struggle in this area. We now have some very concrete experience to examine in order to understand our movement better.

The three general political assumptions which I have noticed were as follows: radical feminist "friendly terrorist" — "we must do whatever it takes"; the legal feminist terrorist — "we'll get better legislation with a clause about violence against women as hate propaganda"; and left feminist — "we cannot ask for any legislative changes of a repressive nature because they'll be aimed back at us"; which is what a bourgeois good girl would want. So, what can we do? We can go into the bookstores demanding to remove feminist literature as hate propaganda against men. We already have difficulty getting lesbian literature through customs — just because it's explicit photographic! We can demand moving the focus from *Snuff* to violence against women which affects a majority of women."

Do we want a larger movement in order to get things accomplished? It sounds like some of the ways to go about building a movement.

Since outbreaks are severely affecting women's services, feminists in those areas are taking a look at WAVAW and many are participating in it as individuals. If whole groups begin to see their only hope for survival in strong protest, then we can encourage them to join in, providing leadership and clearly our demands of funding to feminist services. This includes focusing and directing these demands towards the agencies responsible for them — metropolitan, provincial and federal.

However, most feminist service groups are not yet able to do this. They are not yet willing to warrant their participating in uncertain actions. A group such as WAVAW has no control of "self" — being built on the anarchist concept of "if you wanna do something, get some people together and do it!"

If we want a larger movement still, we have to involve more women and that would involve changing our focus towards attracting mass action, towards setting up structures which women in urban society can plus into to demand attention for women's issues — that women can do their job, that women can perform semi-sexual favours, not be kept from higher paying "men's jobs" or be discriminated against as lesbians.

We need not only demands made but anger expressed, so that women can begin to validate themselves through their pain.

Unfortunately, the movie continues to play on the business that even though the mayor has stated that feminists are behind the clean-up campaign for Yonge Street and that censorship should, perhaps, be applied to this film. If the honourable mayor had chosen to pay attention to the other demands of Snuff Out Snuff, he would have been a good ally. Lesbians and gay men, founders of the Rape Crisis Centre and Nellie's, dropping charges against the November 5th protesters — he could not have mistaken us for cleaner-uppers. We do not

Remember when "Mounties" meant the Musical Ride?

Do you remember the childhood image: the man in blue (and a policeman) in the park who knew all our names, leaned over to pet our dogs but wouldn't let us stand on his shoulders, or open our double big door to the kind shop olive boots, they stopped the traffic so you could cross the street to school, they rescued my grand-mother's false teeth from the bathroom (locked with the key inside); they caught bad guys, they rode horses, they had a bike and taught you the hand signals, they made me go home when I ran away to the public library at the foot of the street. Did you never want to be one when you grew up?

"The law-abiding citizen has nothing to fear from the police; we are here to serve and protect." Before 1969 every Gay person in Canada was a law-breaker; the majority remains so in the U.S. In many countries the law can still kill us in one way or another. We have always broken it to survive until we change it. We have always been targets since 1960 every person under 21 who engages in sex with another person is a law-breaker, as is anyone who engages in sex outside her/his bedroom (the sanctity of *that* chamber is at the whim of the law). Subject to arrest, detention, verbal abuse, physical abuse, fines, progressive land laws. Gay people in steam rooms you don't need to be caught in (the act), in bars (you don't need to be doing anything), kissing in a parked car or on the street, putting up posters, demonstrating (CBC said that in 1970 Stanley Simons, a member of the Lime Group, had "taken to the streets illegally"; we've always had a parade permit!), defending ourselves fromophysical attack by civilians or police. None of this is theory, it's all happened to us within the past twelve months.

Since outrages are severely affecting women's services, feminists in those areas are taking a look at WAVAW and many are participating in it as individuals. If whole groups begin to see their only hope for survival in strong protest, then we can encourage them to join in, providing leadership and clearly our demands of funding to feminist services. This includes focusing and directing these demands towards the agencies responsible for them — metropolitan, provincial and federal.

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with his notebook.

Meanwhile in San Francisco, Gay Nirvana, the police chief called for Gay members of the force to come out, "decide once and for all you're not the Chief Davis of the Los Angeles Gestapo who swears no Gay cops, never, not ever his dead body he said it, I didn't". But a call from a straight to a Gay to come out is no damn good, if it's your straight boss it's worse, if it's your partner, it's worse, if it's your way for us to come out is not by royal dispensation or papal bull; it's coming out because we want to, we have to, we are better off out, whatever the straights want or do, good, bad or indifferent. Police and police chiefs change with the wind, we must depend on no one's good graces.

A bigot attacked a Gay man outside a bar. A friend came to the victim's aid, he cut the attacker's hand with a pocket knife. All three men were arrested, the victim carefully locked in the back of the police van, the friend held outside in front. The attacker, of course, got in a few more punches before they reached the station, the police did nothing. (Boys will be boys.) They charged all three, including the victim, with assault, and the man who had held the knife with a "grave and serious offense" as well. They said nothing to the attacker, but poured abuse on the two Gay men, queer, gearbox (what does this mean?), faggot, the usual shit — you got what you deserved. (With police like that, do you wonder about AIDS?) One character, about 24 years old, told me the victim was coming from the same small town as he had. "I know your brother, he's a great guy, how come you're like that?" The real question: how come you, Officer, are like that? The other Gay was asserting meanwhile: "I'm not queer, I don't know what that means, I'm Gay." Bless him.

Police psychiatrist Edward Shev: "Police are the only people society allows to carry and use guns to enforce law and maintain order at their discretion. They should be the healthiest, most stable members of society, but as each year passes they grow more and more with thousands of officers, constables and recruits, that about 35% of U.S. police are 'dangerous,' the same percentage for men and women. Most, he believes, come from broken homes (ah, yes, the nuclear family) and are compensating in one way or another. Police bring up the same issues that affect the rest of society, their real and perceived position in it and the ethics of the people under whose influence they are serving and protecting. In Montreal they go into Gay bars with submachines guns.

The more unjust the law, the harder it is to believe it's not fair. Prime Minister Trudeau: "We on this side presume that the police are an honest group of people... this does not mean they do not make mistakes." (Trudeau's government refused to put sexual orientation in the Canadian Human Rights Act. Ontario Solicitor General: "The problem is in our homes, in our schools and in our workplaces where we, as private citizens, can let this kind of prejudice (he means racial talk which is fashionable in Canada at the moment) fester. To ask the police to be the ones to do it is not fair." I think, he's unconvincing.) Mr. Bourque was one of the Tories who blocked the private member's bill last session that would have put sexual orientation in the Ontario Human Rights Code.)

While we're on the subject of police and political buggery, we pause for this brief missive from your phone company: "Remember every telephone is potentially a party-line and the other party may be listening."

by Michael Riordan □

Gay Bell

joined by others. From the Watters brothers to the gay actors in the new Gay Feminist Theatre Group made their debut by opening capes to a kazoo fanfare while the demonstrators trooped by. The capes read: "Women speak," "Lesbian," "More power."

Following the Snuff Out Snuff action, there were other protests and demonstrations in front of Cinema 2000 all week as well as meetings with Mayor Crombie and City Council. All of a sudden, the women's movement is not dead, or as Gilean Chase of the Rape Crisis Centre said, "Feminists are funny people, they can do things for a long time and then wake up mad!"

Snuff is a tangible force for women's anger as it has been all over the continent, and it's working as a radicalizer — new women are phoning all the time to join the action.

Unfortunately, the movie continues to play on the business that even though the mayor has stated that feminists are behind the clean-up campaign for Yonge Street and that censorship should, perhaps, be applied to this film. If the honourable mayor had chosen to pay attention to the other demands of Snuff Out Snuff, he would have been a good ally. Lesbians and gay men, founders of the Rape Crisis Centre and Nellie's, dropping charges against the November 5th protesters — he could not have mistaken us for cleaner-uppers. We do not

The Year Children

1977 has been the Year of the Children
The year of the children, says Bryant
 wanted to "save" of children
 Now he wants to lost. The year of the
 one child who died in a body rub parlour
 on Yonge Street.

We have been sensitized

There is some irony in this. In the
 lives of most gay people, children are
 conspicuous only by their absence. But
 they are now becoming important. We have
 begun to realize, for one thing, that
 many gay men and lesbians are parents
 themselves. Their battles for custody of
 their children have given them new visibility.

These custody cases, though, are
 only one part of a much broader assault.
 Dark warning is being given: children
 are to be the last frontier of heterosexist
 bias. Hints have been dropped that our
 right to be free from discrimination —
 when and if that right is recognized —
 just might not extend to gay men who
 are teachers, a counsellor or a child-care
 worker. We have been told that our
 magazines can't fall before their eyes
 and that our television programs, if they
 are shown at all, can't be aired until they
 have gone to bed. Regardless of the
 nature of our real everyday contacts —
 or lack of them — with children, all of
 us have been branded as every child's
 potential "molester."

Which brings us to the article below,
"Men Loving Boys Loving Men," the
 latest in a series on youth sexuality by
 Gerald Harmon.

The people you will meet in it are
 "child molesters," "chicken hawks,"
 "dirty-old-men." They are these things
 just as all of us are "pansexuals," "lezzies"
 and "queers." The names are only the
 most visible part of an elaborate and
 vicious mythology. To run this to its
 conclusion, all as bad as it gets, too! We
 know how much these myths and these
 words have to do with our real lives.

We know about some of them; that is
 The real lives of men who love boys
 and boys who love men are mysterious
 even for most other gay people. We are
 not immune from the general paranoia
 about children and sexuality, and many
 of us are willing to accept that part of
 that paranoid's homosexual mythology
 even when we know the rest of it (or
 the lie that it is).

A small part of the reality is presented
 below.

"Men Loving Boys Loving Men" is not
 printed here without awareness of the
 potential consequences. The decision
 to run the article was not taken lightly
 nor without debate within the

Collective. We have had it on hand, type-
 set and laid out, for nearly six months,
 but we have hesitated, sensitive to the
 feeling that "the climate was not right"
 after the anti-gay media barrage which
 followed Emanuel Jaques' death in
 August.

We know now that the "climate" will
 never be "right." The Jaques trial is yet
 to come, and what that trial over there will
 undoubtedly be something else we
 could point to if we wanted an excuse to
 move with the tide. The tide must be
 resisted, the discussion must be
 opened up.

We know that people who are more
 concerned with "respectability" than
 with rights will grow at our "irrespon-
 sibility." We are likely to react as though they had
 just found a delectably rotten plum in a
 Christmas cake from a bakery they've
 never much liked. The issue might well
 be splashed sensationalistically across the
 tabloids (especially on days when there
 isn't much real news), lines may be
 quoted out of context and juicy bits
 repeated over and over again in print
 interest. Columnists like the Toronto
 Sun's Claire Hoy will be derelict. We
 know about these things because they
 have happened to us — to all of us —
 before.

We also know this because we are
 aware of how desperate the enemies of
 gay liberation are. They are willing to
 hurt the bodies and minds of the very
 children they are trying to "save" into
 their hands.

The Body Politic, for instance,
 recently received a curious series of
 telephone calls. The voice at the other
 end of the line was that of a young boy,
 perhaps nine or ten years old. He asked
 on one occasion to speak to the author
 of this article (who, as we noted, has
 written on youth sexuality before),
 so I did. The next night boy called again,
 finally where he could be heard to have sex. At
 least once the prompting voice of an
 adult male was audible in the back-
 ground. The sound of a tape recorder
 was not, but could be assumed. It is
 illegal even to advise people under the
 age of 18 (and gay people under 21) to
 have sex.

We can only speculate about the
 character of someone who would rather
 have a child molest his or her friend
 than have him know anything real about
 the lives of men who love men and
 women who love women. But the char-
 acter of three people whom this man
 with the tape recorder must fear so
 much, three "child molesters," three
 men who love boys, are here to be
 examined.

We leave it to you.

The Collective □

There's a painting in the foyer of my YMCA. It's a dedication portrait, the kind you still expect to see in banks over an "Our Founder" plaque, except that banks have pretty much surrendered to the framed fabric school of interior design. Not so trendy, the YMCA. The ones I know still rely heavily on dark wood veneer and

Continued on next page

FEATURE

Continued from previous page

respectable oil paintings like this one of C.J. Atkinson's "Boy Love" work. "Or so the dedication reads. It continues:

"...here he realized a dream of his young manhood in the building of a community in which boys learned to do by doing."

He worked with boys, did Mr. Atkinson. He cared about them more than about themselves. He was a leader in the gay men's society, didn't seem to have much of a place for, and finally arranged for the construction of the building, a sanctuary—at least until recently—for boys, for young men—"a dream of his young manhood."

I know I know something about C.J. Atkinson. He has a pedophile. I don't know for sure, of course. If I did—if anyone else had—there wouldn't be a oil painting of the man gracing the foyer of a building belonging to the Canadian Men Christian's Association.

But I do know what he did. I know, at least, why he was celebrated. He loved boys. He had dreams for them. He made them his life's work. If you are what you are, C.J. Atkinson, benefactor and "leader in boy love," was very much a pedophile.

It's not a good word. The Greek origin, "lover of boys," is nice enough, but it's a clinician's word; it's like homosexual, only worse. "People use it as a label for a disease," says Simon, one of the men who share the same name as the man who says who's "in" gay, but I like to be called boy-lover. I like the word "boy." It's strange... whenever I even see the word boy..."

We'll meet Simon and others like him because that's what they do—become like C.J. Atkinson. If there are no rememberances at all, they will be remembered for all they do. Not for what they are, not because they are "nice people." Niceness is not enough. No. Simon and Barnaby and Peter and thousands of others like them will earn the esteem of their community for their "courage" and "candor." They will earn the affection of their associates and friends because they have lived honest and loving lives, have formed meaningful and responsible relationships.

If they don't get caught.

What do they do? Then? What is it like—a life of sex? How do they keep between a man and a boy? If you read the papers, this is one picture a psychopath draws a circle of hapless boys to him and after months of wild, degrading sex he murders them—the Houston story. Another: a pathetic man incapable of forming meaningful relationships with adults, but turns to his son/sexual outlet for solace/sexual outlet—basically harmless, but pathetic and obviously in need of help. Another group of well-placed and wealthy citizens make clandestine use of a well-organized "boy bordello," one that recruits runaways and waifs and makes big money from their sexual labours to the well-to-do.

Those things happen. But they happen less often than wife beatings, or the battering of babies. Psychiatrists see far, far fewer young people from man-boy relationships than they see boys and girls struggling to cope with the strains of their happy homes.

The media equates boy love and child molestation. And they use that equation as a weapon against all gay people. Children are molested when they are physically or psychologically coerced in-

a sexual act, and that sort of thing is almost exclusively a heterosexually preoccupation. "Homosexuals are predators, and children are the prey," says one, "heterosexual offenders against children often do."—the admirably clear and succinct conclusion of one American study. The same study noted: "Abuse is the major killer of children under two, and the intentionality of the act occurs in both cases of abuse." And Barbara Chisholm, project director of the Canadian Council on Children and Youth, has said that as many as fifty per cent of girls now in training school may have been subjected to initial rape by their overprotective parents.

Boy love is not child molestation. Boy love is C.J. Atkinson. Boy love is Simon.

Simon is 33. He is, I suppose, exactly the person that families worry about when they're worried. He is a secondary school teacher, and a member of several social service agencies that deal with children, including Big Brothers. He has taught for 10 years in four different schools and has formed sexual, loving relationships with boys in each of those four schools and in each of the service organizations in which he is a member, including Big Brothers. He has never been caught.

Simon is tall, genial, getting all the soft around the middle; a generous, rather private man with a few close adult friends and a much wider acquaintance among gay men. He is a lover, David, is 12 and in Simon's class at school. David writes poetry to Simon.

You are a friend that I love forever.
I will care for you,
And I would most part
If I could break my heart,
So I will be your mother,
And be friends forever and ever.
With love, from David.

Kids are not usually romantics, according to Simon, and that is one of the reasons he finds the relationship with David so deeply moving. I asked him how it began. "It began with David being better than any of the other kids. He'd be cool sometimes, but I accept that. It makes him feel more secure with his peers. I mean there's a lot of pressure not to be teacher's pet... and listen: I'm a popular teacher. I'm usually one of the most popular teachers in the school. I understand the kids, sympathize with them. My principals have always remarked on my special relationships

point, it cooled off a bit for a period of weeks and I was very hurt and depressed. I had a talk with him and told him I was still interested in him, but he thought I didn't expect things to be always the same. I didn't see any reason for his being so cold and distant. There were a couple of occasions during the conversation when I couldn't speak anymore and just began to cry. I said, 'I miss you.' I said, 'It's what you think of me. It's the affection you used to show me that I miss.' Since then, he's just completely warmed up, even though he's still cool at school, and we're out on our own—he's completely relaxed."

Lasked Simon why he thought the coolness had developed.

"I think he was genuinely a bit troubled about some of the things he'd done. He'd gone down on me, he'd had sex with me, he was a little bit naive and tried to kiss me on the lips which is something he didn't want. But it seems to be settled. I suppose now we have more fun than sex... we both undress, and bring the mattress here in front of the TV, and we eat and we drink and laugh and blow into each other's bottles. We dance, laugh and have lots of fun. And that's really more pleasurable to me than having sex... because there's so much affection."

I wondered about teaching. Is it wise to have your lover in your class? Could one possibly be a teacher and a lover? Simon thinks so. "If the boy I'm having an affair with does something wrong, I tell him off just like anybody else and he gets marked just like everybody else. If anything, I'm probably a bit harder on him because I want him to do better. And he makes me feel good about myself, better than any of the other kids. He'll be cool sometimes, but I accept that. It makes him feel more secure with his peers. I mean there's a lot of pressure not to be teacher's pet... and listen: I'm a popular teacher. I'm usually one of the most popular teachers in the school. I understand the kids, sympathize with them. My principals have always

remarked on my special relationships with my kids in their reports on me. A few have even suggested that I have a little chat with some of the teachers that don't seem to be doing so well. If they only knew me though!"

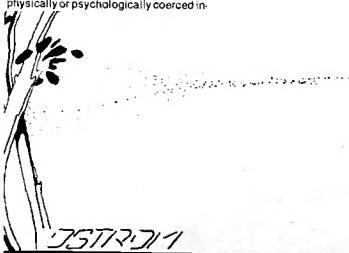
But then Simon's classroom methods aren't that traditional either. He's fed up with what he calls "a glorified babysitting service... that seems to exist like a kind of cult in the teaching of hair. The schools are full of demands that they should be doing. They aren't teaching kids to live, they're not teaching them to think and they're not teaching them to consciously relate to each other. You can't learn anything in the classroom except maybe how to type. They're little information. They should be seeing how other people work, seeing what it means to earn a living, seeing how institutions work, how the courts work, how businesses work.... You know, I'm a complete idiot, but I think the first time I got out on their own, I was the perfect example — as soon as I started earning a living I went straight into debt. Been there ever since!"

For Simon of course, teaching goes beyond transmission and is willing to admit that his affairs with these boys form a kind of sex education. In many cases, it's the first time many of them have a chance to talk openly about something which is changing their bodies and minds in ways they're not sure how to deal with. "I remember talking to one boy about his first sex affair. He remarked that it was good for him, that it gave him a lot of confidence with girls. In fact, he thanked me for it. Before me, he was afraid and reluctant and didn't know much about sex, but through our relationship he learned quite a bit about his own body and what he could do. It also helped him realize the idea that sex was a normal thing, which is what he'd been taught. I tried to relieve him, as I still do with my kids, of feelings of guilt that I went through. I try to get them to realize that this is a bodily function to be enjoyed and nothing to feel guilty about."

"As well, I've never gone to bed with any kid that I haven't formed a friendship

Men loving

by Gerald Hannon



FEATURE

with I just can't go out and seduce a kid. There has to be affection. I can honestly say I've never gone to bed with anybody that I haven't felt a great deal of affection for. Sex has always been part of my life, but I've never been too far apart. I'm just not capable of going out and picking up a kid and sucking him and screwing him and paying him. If I did something like that I would feel guilty. I would feel emotionally upset."

I wondered if any kid had ever made the transition.

"Yes, one 14-year-old I had in a grade 8 class. We went camping one summer and I tried a few things but nothing obvious and he didn't seem interested so I just dropped it. A few months later he turned up at my door one night and said 'Do you mind if we have sex?' I was a bit surprised. 'Well, let's do that,' I said. And I said 'I don't believe it.' He said, 'I mean it,' and I said 'You'll have to prove it.' So he stripped. And that was for the winter!"

"The whole thing made a real difference to him. He began to talk easily about masturbation. 'It's cool,' he'd say. 'Boys had a good time, more fun than girls. I don't have no guilt feelings.' Although he did before. He was from a very strict family."

Terry Simon that easy rapport. Kids are an uncomfortable challenge to me. When I'm with them I feel either condescending or oddly negligent; I suspect they find me either pompous or uncommunicative. They're not my people. For Simon, they are the most casual of seeming. They are neighbouring tribes, he and his boys, and their rambunctious energies still draw echoes from him.

"I can have as much fun with a kid running around in a field as I did when I was 15 or 16. We go camping, we go down town, we go to the Arcade, to movies, for rides and all that. We go to restaurants and come home and listen, we bowl, we watch TV, we fuck. Actually, I've only really bum-fucked two kids. One of them asked me to, and the other indicated that he wanted it. They didn't like it all that much, but it seemed an experiment that they wanted to try."

"All my relationships with boys have not been that sexually satisfying to me. Especially with the pre-pubescent."

kids — there's never been anything really sexual. Mostly just affection, care. Anyway, I don't find pre-pubescent kids all that exciting. It's a physical pleasure of course, sucking them kind of. It's an emotional pleasure too. I never felt any guilt about the fact that these were kids — I worried about being caught, that's all. And I've never wanted to be different than I am. I'm content. I just want to liberate my kids a little bit and help them and their own sexual direction. Help them realize their sexuality is nothing to be ashamed of."

It's the word for Simon is romantic, the word for Peter is cool. He's not cool. Not that there's anything wrong with that. I'm talking here mostly from "in" resort to way-out film festival and back. He is new money, and it resides quietly on the fringes of Rosedale which is about as cool as new money in Toronto gets. Peter is 48, trim and attractive. He has a swimmer's body, he's a meticulous and careful dresser, and he runs his company with a quiet, efficient competence that characterizes Peter the host, very much at home in what is always and inevitably an almost inhumanly melodic town-house. Thanks, in this case, to the "help," which has its own apartment below stairs, and which it is also very cool to have.

"I'm a poseur," he says. "I like clothes. Peter and I, young money meets young radical. But we aren't like him, even when he answers my question about how we can change the way society and the law views boy love with "I don't see that I'm willing to make much of a contribution in that direction. I suspect there's no coherent group that shares any thoughts or experiences... I see

myself very selfishly satisfying my own needs by zipping off to Morocco twice a year and finding the place where we're safe with a little dignity, I can wake up."

I remember that there isn't a pedophile movement in Canada, and Peter is saying very much what I would probably have said had I been out of the closet back in the mid-sixties before the gay movement gave me the chance to change my way of life. "I'm not looking for a place where I'm all right, I act," attitude because anything else would have been too frightening to contemplate — anything else would have had to have been done alone. A pedophile movement would be more difficult to organize, would have more perils and pitfalls, than almost anything else I can think of. Neither Simon nor Peter expected to try.

I wondered how Peter met his boys. He did not have the kind of job which would put him in daily contact with them.

"With boys you have to impress them at first, you have to call attention to yourself. I do it with a big car or a deep tan, or I go to the beach. I like to go scuba diving and I would have all eyes on me all summer. It's not the only way, of course. I've picked up boys in theatres. You sit down beside them and start making comments about the movie and then you might say 'here's a quarter' — now it would have to be a dollar — why don't you get us both a coke?' Then there's a

long, long period of courtship, talking, driving around town, having a hamburger. And then there's the sex. There were lots of boys that I would have loved to make advances to and never did. Or it might take several months. Relationships that were budding in the summer would mature in the depths of winter in a car parked in a secluded spot in the snow."

For Peter, as for Simon, it is the relationship that matters. So much so, that he is still in contact with many of the boys he began having sex with ten years ago and more. Many are married now and have children of their own, but they have no regrets about what happened with Peter. "I'm not afraid to look him up whenever he's in town. I remember a couple of kids, they were brothers, probably 10 and 12 and especially liked the 10-year-old. And when he got a little older, I made an advance, but he made it clear he didn't want that — he said he didn't want me to touch him there because it wasn't right. I'm not afraid to look him up. It's not right or wrong, but if you prefer not, that's fine..." Then he began to talk about his religious ideals and ethics so just retreated and didn't bother pursuing it.

His brother, on the other hand, turned out to be quite a swinger and we had marvellous sex over a period of years until he got married. Even then he might before his wedding day decide to see us. We stayed in the apartment they were going to live in and I fucked him in his marital bed. By that time he was really older than I was interested in; he was probably 21. "I still see Buddy. He's married, two kids. And he loves sucking me off. I don't think he has sex with other men."

Peter has a special interest in the derelicts of society, the unwanted relationships, the unwanted or unloved boys, the boys from homes where the father is dead or has deserted. "It seems the more disadvantaged the child, the more he needs some stable, mature human being. And

boys loving men



FEATURE

she thinks — that first great blessing of mine came out of their car window made that clear to me. The brothers were 15 and 16 I think; they knew the score — Barry had had sex with both of them some years before but with Billy it was something special. I could see the love and most of the tenderness. Nothing "romantic" that would have been expected, but when a wrestling match started it was clear who would be paired with whom.

I left out of it. I mean sometimes I think farts are funny but I don't think a lot of farts are funny. And it's been a long time since I heard a good fart telling a good story. Or quarreled over who could beat up whom. And I think it was probably then that I realized you practically had to be a pedophile to love kids — kids at their most outrageously banal. Kids when they're not being "nice" the way schools teach them to be nice. And dad, and mom, and me, for that matter. Not that it was all unmittingly horrible — it was easy sometimes just to be carried away by the sheer energetic nonsense of it all, particularly after we'd knocked off a bottle of wine.

I was glad to see midnight. The two older boys crept off home and we got ready to slip into our sleeping bags — in our underwear, though I could tell by the giggling that Barry and Billy had taken theirs off as soon as the flashlight went off. Odd mat, I lay there listening to the murmurings, the giggling, the occasional explosive snort. But didn't last long. And then I heard the voices of the two older boys come back and moon-hooted us outside the tent until they roused us and told us that Billy had to go home because his mom had discovered that he wasn't just sleeping out in the back of the truck the way they'd told her. He was dressed and gone in a minute.

The next day we had breakfast early and to eat after breakfast in a roadside restaurant. Barry went off to the can for longer than was really necessary and that had been arranged.

What did I discover? No startling truths, no insight into the human condition, nothing any insight into this particular relationship — though I think I became clear to me that it was a relationship, and a significant one. Billy didn't talk like that. He said Barry was his best friend. He said he wished Barry lived in the country so he could see him more often. He said he liked "tooling around," which was their way of talking about sex, but he was shy about that and we didn't get into it. And that was that.

So I had trekked off to the country and found — a relationship. Seen what I'd been hearing about from Simon and Peter, seen two people drawing delight from each other's company, seen two criminals at large, and I was satisfied.

Let's not forget that C.J. Atkinson and associates are criminals — the way we were before 1969, the way we still are if we try anything other than the things you can do with one (and only one) other individual over 21 and very much in private.

Anita Bryant won't tell — or anyone else — get it?

"Save Our Children, Inc." is the name of the game, although that.

Organizers seem to be cynically aware of just what that means: "The molestation was the thing that particularly got the headlines. We now know how effectively it can be used," said Robert Baker, one of the top officials of that organization.

Who wouldn't want to save our children, after all? From the AIDS crisis, from the Houston mass-murder horrors, save them from being raped by nasty old men. That's what molestation means to most people. It's what the media encourages them to believe, it's a belief "Save Our Children" does nothing to discourage.

They've added a refinement. Recruitment of gay men, homosexuals can't reproduce, they must recruit.

Anita should know. Because recruitment is what she is all about.

She wants our children. And, yes, they're our children too.

She's going to get some of them, and some of those are going to grow up gay, and some are going to grow up straight. If they're straight, it'll be miserable, hating themselves, their desire, and their community, becoming mean, or robot-like, or blustering hypocrites because that's what happens to love

that's taught to have it. They'll grow up proud to be Americans, secretly proud to be white, a majority that's "quiet" because its soul is empty, in marriages that last and last, but not because it's a binding mutual desire and suspicion. Anita's recruits. They've been with us for a long time. They tried to save our children from witches, and turned the middle ages into a charnel house of burning and innocent flesh. They tried to save our children from Nazis, and almost succeeded through twelve years of methedical and monstrous savagery. They tried to save our children from communists, and sat with Senator McCarthy in judgement upon heroic lives trying to salvage some dignity, some integrity from that degrading exercise. Now they try to save our children from homosexuals. They want to save our children from us.

Yes, we have our recruits, though they are not, Bryant would have us believe, legions of hapless children diverted from the straight and narrow by the corrosive

touch of some predatory homosexual.

Don is one of our recruits. He's not gay, but "when I'm with straight people and they say something derogatory or stupid about gay people, I feel it around, and when I see they're stupid, I can't go as far as I'd like sometimes. I'd be suspect myself and that would be hard to take. But it's."

Simon's students are recruits. If they grow up gay, they grow up remembering a loved one who was a scoundrel, someone in the back of all that domestic bliss they fall heir to, they are going to know the Anita Bryant of this world are out-and-out fruitcakes. And maybe, just maybe, if they're presented someday with a ballot which asks them to say a simple yes or no to civil rights for

homosexuals, and they're alone in a polling booth and no one can see what they mark, then, maybe, they'll remember what happened to them ten years ago and vote the way they remember.

I have seen a photograph of Anita and Barry praying together before they go to bed — in pajamas yet. Besides marvelling that anyone would consciously do anything quite so kitsch, I feel a real sense of sadness for them, down on them for the love and fidelity between momma and poppa Bryant. One of mom of them could very easily be gay. And he or she would be the truly molested child. Every homosexual has suffered that molestation. Every homosexual's sexuality has been interfered with, violated, strengthened, diverted, denounced, torn, pulled apart, twisted. That is molestation. And it has nothing to do with what Simon, Barry and Peter are doing.

They are the heirs of Mr. Atkinson, "Leader in Boys' Work," community workers who deserve our praise, our admiration and our support. □



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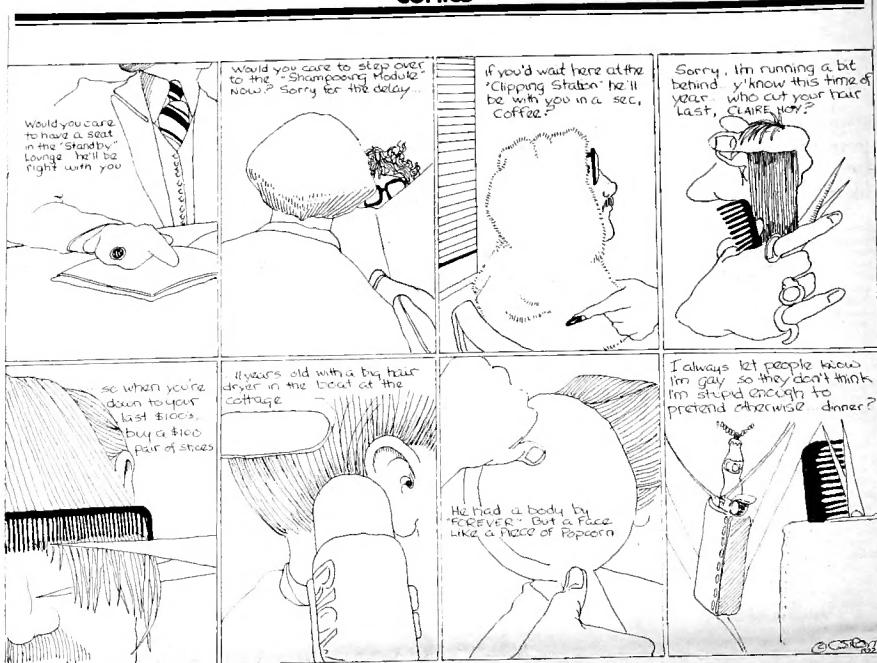


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DYKES

Knowing who your friends are or lesbian images, part II

Picture, if you can, a woman half-way up the corporate success ladder. She is slight and draped in beads and folds of fabric — just a hint of flamboyance. Her lace is a red, white and blue striped doublet. She is an image-maker who projects her own chosen image well. Beneath this superficial description is a real woman. Her name is Sandra Fair. She is a producer for the CBC. She claims to be a feminist. She holds up "her gay friends" as credentials.

Picture again, a woman lower on the ladder. She is sporting buttons proclaiming equal treatment for women and irony of ironies, the power of sisterhood. Her name is Mary Lou Fraser. She is a researcher for CBC. She worked directly on the production of the *Thursday Night* program's segment on gay rights.

Let's introduce these two women in the midst of a barrage of demands from the media. There was a call from *Weekend Magazine* wanting women with respectable, or at least interesting, jobs to appear in a photograph accompanying an article in a December issue. They wanted a few lesbians. Sandra Fair had no problem finding a lesbian couple raising a child. No, a single lesbian wouldn't do. No, they couldn't understand why a woman might choose not to jeopardize the custody of her child in order to provide them with a few minutes air time for their magazine. And there was the CBC, looking for a group of articulate "avowed lesbians" to sit around in a staged discussion of gay rights.

We all know that the media is manipulation. That they have an image of us they require us to fit. They don't consult us before constructing that image because they don't conceive of us having any right to be consulted. Who we are — how we ought or need to be presented — we are not people to them. We are so many seconds of air time, so many feet of film. We are material; our concerns are immaterial.

In my recent but growing experience, the media's first concern is to entertain rather than to inform their audience. They want us to be "interesting," but just don't want to upset anyone by depicting us, of course, because we should be grateful for whatever we get! No doubt "media error" can be a result of deliberate lies and distortion (they reveal themselves as a little more unscrupulous everyday), but it seems mostly a product of their ignorance and arrogance.

You might wonder why, knowing all this, I was taken off guard by the CBC. It was because I didn't yet know who my friends were.

All the media demands come from women. Fraser and Fair actually identified themselves as feminists. The others probably would have too, if they had thought it would get them anything.

These women no doubt had to work twice as hard to get half as far as men with equivalent skills. They probably won't be allowed to go as far as their skills merit. But they have learned to survive in a man's world" on "the man's" terms. The actions of the two I've had most dealings with, Fraser and Fair, were unreasoning, unthinking.

I first met Mary Lou Fraser when she and her crew arrived to film a GATE meeting. They disrupted and held up the meeting for over an hour and neither the crew nor the gay people seemed satisfied with the footage. I had another encounter a few days later when the film crew showed up half an hour late



for a 45 minute appointment with one of the Gay TV groups (mostly lesbians). I had to leave just as they were arriving. While they were there, Fraser and Fair made sure to pressure two of the women (who are not out to their parents) to participate in an interview. We, the gay people, were again disillusioned.

Several days later I was very upset to learn of the taping of the panel discussion involving Claire Hox (See news page 8). I had been in touch with Fraser and Fair. No mention had been made of the panel. No attempt had been made by any of the CBCers to involve a lesbian in what was clearly the key segment of their show.

So the token gay liberationist on the panel, Gerald Hannan, and a handful of supporters (mostly women) went down to the tapings to protest. They were given short shrift, apparently "oversight." Then we encountered another group of gay liberationists intent on protest. When they learned about our concern, they too saw the problem.

Enter Sandra Fair. Picture again, please, a well-dressed CBC producer and her assistants standing in front of a panel of guests. "What the fuck is going on here?" "Who the hell do you think you are?" "Who been in this business for fourteen years and no one has ever dared question my integrity?" "We gave you (women) your chance." "You (gay people) are lucky to be on this show." "We worked our asses off to get you on the air."

And so it went. The stars stand there dyes (mostly speechless) and their astounded supporters frenzied and also speechless.

The CBC women have two defences: 1. They are striving for balance. To them balance means one neutral straight, at least as many bigots as queers and *all men*. 2. They are feminists, so how could they be sexist? Women, even dykes, Thai defiance crumbles in the face of the other.

There are reasons, besides the disrespect with which they treat us, for lesbians tending to be scarce in the media. As women we have more to lose if we come out. We may have children. We usually have lower paying jobs. And we are always at less chance for advancement than men, especially than do men, regardless of their sexual orientation. In addition, the world out there and the media in particular, think of gay people as gay men — just as they think of people as men.

These facts are part of our oppression. Lesbian invisibility and lesbian isolation are mutually reinforcing. The reasons why we are absent from the media are also the reasons we need to be present.

The damage done by the media "feminists" is more than simply not helping to correct a situation. They are actively contributing to a different but related problem.

When the media portrays "us" (gay people) and "them" (the bigots), but all the bigots are men and all the gay men, lesbians can't help but feel that "us" equals women and "they" equals men — even gay men. We don't need straight liberal media people — feminist or otherwise — doing us favours by running roughshod over what precious unity does exist between lesbians and gay men.

Standing there at the foot of those steps, I heard two voices. One is how important it is to know who our friends really are. The other is that there are times when it is appropriate to tell the media to fuck off.

A bad show is worse than no show at all.

by Chris Bearchell □

Inside Outside

The fight goes on

With Downcast Gays

Aspects of homosexual self-oppression

by Andrew Hodges
and
David Hutter



On the inside: Andrew Hodges and David Hutter look at internalized oppression. The kind that makes us "pass" — keep ourselves in line. It's ultimate expression — "I'm not oppressed." *With Downcast Gays* is the first booklet published by Pink Triangle Press (the publisher of *The Body Politic*). It's the book that could change your view of the world and your place in it.



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These were the homosexuals. Tens of thousands of them were sent to their deaths in the gas chambers and forced labour camps of Nazi Germany.

On the outside: Oppression is always there. It was there in the Nazi death camps when thousands of homosexuals were exterminated. To identify us in the camps they tagged us with pink triangles just as they tagged the Jews with yellow stars of David.

Today many of us are wearing that symbol again. By choice, and with pride. We wear it as a symbol of the history that other hands have tried to obliterate, the history that we must recover. It is also a reminder of where gay oppression can lead if we neglect the active struggle for our rights.

Yes, it's my fight

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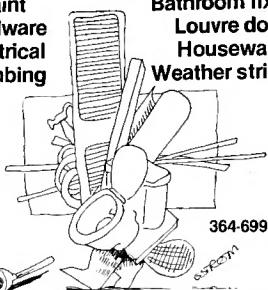
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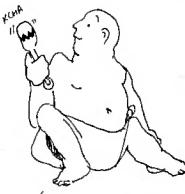
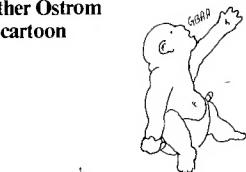
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MALE, 24, slight beard, average build, interested in gay politics, films, and leather scenes. Conservative, anti-fascist, militant right, unemployment etc. Value common sense. Drawer 936.

OWEN SOUND

EXTRA GOOD LOOKING straight-up attractive male, good physique, body, wishes to meet others 17 to 25 who are now to pay him. Am 24 and interested in only those wanting a real relationship. Discreet, no must. Photo required. Drawer 938.

ONTARIO

I AM LOOKING for a smooth bodied agile male for jogging, wrestling, cross country skiing, good looking, some travel, 50 to 5'9". Age doesn't matter. I am 30, blonde, witty, warm, good to be close to. Will reply to photo. Preferred. Drawer 935.



AUDIO EQUIPMENT TOO!
FRANK HUTCHINGS
691-9269

December/January

Your
Return
Address

Place
Stamp
Here

Driver No.

The Body Politic
Box 2289
Station A
Toronto, ON
M5W 1X9

How to Address & Reply
To THE BODY POLITIC

SOUTHERN ONTARIO

AFFECTIONATE MALE, middle 30's, 6'1", 175 lbs. Straight-appearing. Seek young individual. Only interested in those who are sincere, kind and honest, occasional drinker. If you are under 25 and are genuinely seeking a long-term partner, photo and description of your interests. Will answer all genuine replies. Discretion assured. Drawer 928.

OAKVILLE

23 YEAR OLD, well-built, energetic, straight-lit, would like to meet "liberated" men and women from Oakville - are there any? Enjoy long hair and sports. Description necessary. Drawer 934.

STUDENT

24 sincere, honest, blonde, 143 lbs clean, affectionate, discreet, seeks same age or older. Will answer at Boxholder, Box 76, St. A., Ottawa, ON, K1H 1R1.

ATTRACTIVE MALE, 24, male 5'7"-120 lbs, seeks emotionally mature companion. I'm sincere and capable of caring for another. I'm an engineer, have a job, am basically a bouncing, squashing sex, and just plain fun. Photo appreciated. Discretion assured. Drawer 911.

MALE, 36, 170 lbs, arrive early summer, seek someone 25-40 interested in good things in life. Theatre, art, squash, cross country skiing. Photo appreciated. Discretion assured. Drawer 922.

MALE 36, good looks, wants steady for total sex, wants to meet once a weekend a month. Little experience but eager to learn. Drawer 929.

LONDON

ALTHOUGH I HAVE a very happy wife, I would like to meet another. I have some one to share it with me. I'm 16, 175 lbs, brown hair and eyes, with beard and mustache, very masculine. Preference for females, but open to anyone. I have a hard time meeting people. I am a hard worker, balance between active and passive, Greek or French. However, I can't get into sex, just for the sake of it. You're welcome to call me if you have any interest. There will be no cost of course. I am a quiet, serious-minded guy, male, clean, 40, medium build, fairly attractive. Interests include books, cinema, intellectual conversation, and sports. I am looking for one similar for a lasting relationship. If you feel we might be alike, please write Drawers 905.

ODERLY GAY MALE male 30-35

years old, 5'7"-165 lbs, wishes to be discrete, but seeking a long-term relationship with handsome males or females under 22 years. Discretion assures. Prefer short resume and photo but not essential. Let's get together. I will treat you with honour and respect. Drawer 906.

ARE YOU? (1) Intelligent & articulate? (2) Mature in outlook? (3) Have a good sense of humor? (4) Not afraid to take risks? (5) Creative? (6) Technically inclined (interested in technology)? (7) Stable, easy-going, even-tempered? (8) Warm, affectionate, loving? (9) Enjoy themselves? (10) Good sympathy? (9) Enjoy fine foods? (10) Seeking a rewarding long-term relationship? If you answered yes to fewer than 6 of the above, read no further. If you answered yes to more than 6 but fewer than 8, write me, we could be friends. If you answered affirmatively to 8 or more, send until 23 yrs (or local), with a straight face. I am brown-haired, blue-eyed, non-smoking, masculine, fun-loving, 1 year old, white male. I answer yes to all 10 questions above. I also enjoy computers, bicycles, reading, computers and things technological. I'm looking for a lasting relationship with a younger male who shares similar interests. (No 8AM to 8PM calls)

ATTRACTIVE, TOGETHER and totally without inhibitions, 28, 6 ft 160 and fit, likes lingerie, P.V.C. etc. Likes kinky friends, any sex, preferably dominant. No heavy S/M. Could be lasting one. Drawer 929.

PROFESSIONAL, 30, well-built, commanding attractive looks, masculine men with diverse interests including music, cars, food, and/or sex. Will answer all. Drawer 896.

UNIDENTIFIED 21, Look for me on early evenings, fun? I'm 26, 6'2", masculine, warm, affectionate, brown-haired, blue eyed, non-hairy, fun loving, white male. Enjoy music, cars, food, sex, travel, reading and rapping. Seek young, younger partners for afternoons/evenings drives and fun times. Discreet, no photos. I'm a teacher and new guys welcome. Write in confidence to Michael, Box 1340, Stanton A, Toronto.

HAVE GONE 21, Look for me on

early evenings, fun? I'm 26, 6'2", masculine, warm, affectionate, brown-haired, blue eyed, non-hairy, fun loving, white male. Enjoy music, cars, food, sex, travel, reading and rapping. Seek young, younger partners for afternoons/evenings drives and fun times. Discreet, no photos. I'm a teacher and new guys welcome. Write in confidence to Michael, Box 1340, Stanton A, Toronto.

WANTED: YOUNG MODELS IN VARIOUS POSITIONS. I am a professional lifter with an athletic-type physique. Attractive, versatile. Available for those special occasions when an Adonis can highlight your evening. Write what you have in mind. All letters anonymous. Let's make a date. Drawer 899.

THE CALL OF THE ORIENT. I'm an independent businessman. W/M, 44, 6', 180 lbs, blue-eyed, masculine. I have been traveling, and back, been lonely and too lonely, and it starts to hurt. I would like to share my life in a caring, responsible, open-minded relationship with a young intelligent partner. I'm a hard worker, honest, friendly man. Friends say I'm extrovert, witty, and sociable, easygoing, and a hedonist. I'm into selling, writing, writing, photography, having sex, and movies. This is my life. Drop me some candid lines, open about yourself and what you expect from life and a lover, and enclose a picture of yourself. I'll answer all. Write Drawers 893.

TALL, SLIM, JACK DUMOND with blue eyes, good face, legs, muscles, rear, wants friendly sex with friendly partner. Drop me some postcard. Give me a chance, any age or race, if you are tall and lean. Sorry, no nicotine freaks. Also answers letters from Europe and USA. Tel: 416-272-6824 or write QSF Dept. B-20, 369 Lexington N.Y.C. 10016.

WOULD, TERRY, 24, of Brampton/Bramalea who replies to Drawers 922-947 in December.

PROFESSIONAL, I am, tauri and friendly, stable and together, wishes companionship. Preferably university graduate with broad interests. I am 24, 5'10", brown hair, brown eyes, and I am a hard worker.

I AM A QUIET, serious-minded guy, male, clean, 40, medium build, fairly attractive. Interests include books, cinema, intellectual conversation, and sports. I am looking for one similar for a lasting relationship. If you feel we might be alike, please write Drawers 905.

ATTRACTIVE GAY MALE male 30-35 years old, 5'7"-165 lbs, wishes to be discrete, but seeking a long-term relationship with handsome males or females under 22 years. Discretion assures. Prefer short resume and photo but not essential. Let's get together. I will treat you with honour and respect. Drawer 906.

BISEXUAL, HANDSOME, YOUNG, intelligent, sensible, very loving, artistic/professional. Very interested in meeting a bisexual woman for love and sex. Will reply all. Drawer 339.

BEAUTIFUL IN MIND & BODY, aesthetic, young professional, dark-skinned, human, love music, acting, horse riding, will reply all. Drawer 940.

ANY GUYS IN TOWN BUILT like a Falcon? Brewster? Have not any men to go with? Want to have a go? Photo and phone number in early 40's. Photo and phone number in early 40's. Drawer 907.

GAY MALE, 28, 5'8", ATTRACTIVE. Likes movies, theatre, would like to meet other guys from 21-35.Drawer 876.

Is Sex Detectable?

One well-known homosexual political puts all its classified ads in a paper section.

What's wrong with that? There's something embarrassing about it. Something that you don't want your straight friends to know.

We think it's important for us to be honest about our sexualities and for a broader range of sexualities. Being seen with each other is a crucial part of gay community, as is political action in common.

We think it's important for us to be honest about our sexualities and for a broader range of sexualities. That's what our enemies and exploiters want us to do.

If we made these ads pull-out, it would be easier to get the gay liberation stamp.

Which we're not about to do.

ATTRACTIVE, MASCULINE, male 45, discrete, easy going, attractive, good looks, good personality, pleasant evenings. Physical make-up irrelevant. New, girls welcome. Photo for same. Drawer 895.

MASCULINE ORIENTAL ARTIST, male 5', 45, 160 lbs, blue-eyed, muscular, hairy, good looks, minimum 5'10", who is looking for long lasting friendship or lover. Age: preferred 30-40. Photo appreciated. Drawer 891.

OLD MAN, 55, attractive 25 year old male, wants company of intelligent, attractive, masculine man aged 25 to 30 with an interest in the arts and travel. In New York. Photo appreciated. Drawer 850.

BISEXUAL, HANDSOME, YOUNG, intelligent, sensible, very loving, artistic/professional. Very interested in meeting a bisexual woman for love and sex. Will reply all. Drawer 339.

BEAUTIFUL IN MIND & BODY, aesthetic, young professional, dark-skinned, human, love music, acting, horse riding, will reply all. Drawer 940.

ANY GUYS IN TOWN BUILT like a Falcon? Brewster? Have not any men to go with? Want to have a go? Photo and phone number in early 40's. Photo and phone number in early 40's. Drawer 907.

Classified Ad Form

Conditions

All ads must be prepaid by money order or cheque. Do not send cash through the mail. The Body Politic reserves the right of refusal. Mail copy held over for the next issue.

Copy date for next issue February issue: January 6.

Rates

Individuals: 10 cents per word, minimum \$2.00.

Businesses: 30 cents per word. Minimum \$6.00.

Box numbers: We will assign you a box number and forward your mail once a week for \$1.00 per ad per issue.

Reprints: There are no discounts for repeating classifieds.

Publish in section

Box number required

I enclose \$ for no. of issues.

Name

Address

Print your ad below in block letters, one word in each box.

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The Original (and still the best)



\$6 each

14¢ (50¢)

100% men's fragrance adds 70% sales!

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Wholesale Inquiries Invited
(416) 925-2473
(line open 24 hours)

MALE INEXPERIENCED Beginner
here to learn. Would like to
meet young guys in and around
Toronto. Objective: Friendship. All
answers answered. Drawer 921.

INTERLOVING ATTRACTION
25, 5'10", 150 lbs. Want to meet
nice, interesting, if young guy for
affection, friendship, fun.
Especially like Oriental males.
Please call collect or write. No
phone number. Drawer 924.

DIVORCED MALE, 32, Bay St type,
above average looking, medium
built, interested in books, theatre,
music, movies, outdoors and
sensual foremaking. Tired of bars
and baths, seeks attractive, young
(20-32) masculine male interested
in personal, intimate, sexual
relationship and/or regular sex.
Appreciate photo and telephone
number. Drawer 926.

DOWNTOWN MALE, 22, 6'4", well
built, athletic, good looking, seeks
friendly, early mid twenties, prefer dark haired guys. All replies
answered. Drawer 927.

ATTRACTIVE MALE, 34 (look 32),
tall, well built, building, happy,
calm, peaceful, dancing, classical
concerts, teacher wishes to
meet young men; students, 18
to 22, athletic, good looking,
friendly, outgoing, seeking
affectionate, no discrete sex
relationship. Friendship, dancing,
weekends. Own apt, downtown.
Oriental, European welcome.
Drawer 928.

BLOND SCANDINAVIAN, 30, 5'6,
130 lbs, would like to meet equal
goodlooking men, 16-30 for poss
able relationship. Have own apt,
dishes, friendly, honest, sincere
persons need to reply. Drawer 915.

SLAVES. EXP. TOPMAN seeks boy
who can take abuse and love it.
W/F, humiliation etc. I will
make your dream, reality. Drawer
929.

RON P. YOU ANSWERED my Sept
ember ad, but admitted return add
ess of my number. Please write
again. Drawer 930.

EXCEPTIONALLY STABLE, attractive
2000 lbs, 6'3", 20 yr old, white
sexual man. Straight appearance.
Looking for serious, long term
gen, younger, romantic companion.
An individual able to respect and
appreciate the privacy of the
writer/reader. On a honest and
sincere basis, need to talk.
pond all replies will be acknowledged
with care and the understanding
of expect of you. Send
photo and telephone number. Drawer
931.

MASCULINE, TALL, intelligent guy,
inexperienced but horny, 24 seeks
similar guy interests politics,
bridge, literature, music, art, sex
etc. Don't be afraid to be yourself.
Don't like bars. Not looking for
perm relationship. Drawer 934.

WANTED: MEN IN UNIFORM
police etc for light S&M or F/B
ways. Am 27, bachel, horny. Full
fill your fantasies. Drawer 932.

MALE 36 6'2", 190 lbs, attractive
looking for kiss lover. I like sports,
movies. T.V. Phone 533-6243.

WANTED: MALE, 25-35, attractive
masculine stud to teach doctice novic
us/S & M/B with limits res
pected. Am 38, 5'10", 170 lbs.
Dressed well, clean, good looks
descrid. Hairy/bald preferred
(Regular replies also welcome!) En
close photo, name no. All
answers answered. Drawer 933.

MALE 30 yrs. OLD, 5'7", 145 lbs
masculine conservative considered
good looking brown curly hair,
muscular, athletic, interests
include logging, physical fitness,
film, diving, intelligent conver
sation, etc. Seeks rugged, mascu
line male, 25-35, good looks of
honor who is logical for an
optimist who is not afraid of commitment.
Photo appreciated. Drawer 934.

ATTRACTIVE, MASCULINE, black
male, Canadian, creative, well-built
and versatile, has many interests
art, music, theatre, movies, sports.
Wants to meet sincere and
together friends. A one-to-one
relationship with right person also
possible. Photo and phone number
appreciated. Good looks, good
discretion and confidence expected
and given. All replies answered
Drawer 935.

SINCERELY ATTRACTIVE coloured
hair, 32, 5'8", 150 lbs, centrally
located wants to meet mid 20's
for friendship or possible perman
ent relationship. Nationally known
station and photo Box 712, Station A, Toronto, ON,
MSW 1G2.

WELL-ENDOWED, IN 30'S, wants
to meet a casual or semi steady
relationship. Answer all. Drawn
936.

EXHIBITIONIST NUDE WAITER
available for private parties, no
charge, just for the fun of it. I am
young, slim, very attractive, do
fine smooth body, and horrry all
the time. Call me at 486-3827.

RETIRIED PROFESSIONAL 61",
good physique, vigorous, good
discretion, interested in meeting
men to discuss, married or
single men, 25 to 55, physically
attractive, clean shaven, any race
Want travel, theatre, painting, fast
lives, good sense of humor, education
Open pleasure home and lakeside
cottage. Tolerant, easy going,
looking for a lasting, lasting
companionship. Drawn 938.

TORONTO MALE, 31, university
grad, attractive, affectionate - I
see the sincere companionship
of socially-oriented guys, with
intellectual discussion and
debate, compatible, good
music, science fiction, eating,
weekends. Own apt, downtown.
Oriental, European welcome.
Drawer 939.

GAY MEALS SEEK NEW FRIENDS
in Toronto area. My self
description 37 years old; 182 cm
tall, 75 kg. Very tall, very straight
appeared, red hair, grey/blue eyes.
Christian, member of Mens; stable,
dependent, interested in cats,
music, science fiction, eating,
weekends. Own apt, downtown.
partner not interested in bars,
baths, drugs, one-night stands.
Your age and appearance are un
important. Please call 486-5933.

ATHLETIC BUSINESSMAN, 43,
6'3", 175 pounds, bisexual male,
blonde, passive, smokes, drink,
travel, sports, dancing, social
events. Interested in meeting
anxious to learn. Wish to meet
guys in good shape all ages for cas
ual encounters. Anything goes.
Call 486-5933.

GREEK ACTIVES BLI GAY straight
gloomy guy active with a solid, well
built guy firm and round in the
right. I'm here for lots of rough
Greek action. Call 486-5623.

PASSIVE MAN, 5'11", 170 lbs,
brown hair, blue eyes. Wants han
dsome, butch, dark men with a
mustache for good times. Phone
762-4906.

WELL ENDOWED STUD wanted
for groovy and precious goods.
I am 30, 5'10", 170 lbs, good
young-feeling, hairy, Greek
passive. Teen bl. tv. welcome.
Discreet. Write photo and
phone. Drawn 930.

SLAVE 27 smooth good shape and
figure slim very well-built docile
and experienced into blindfolded
and tied up. Photo appreciated
and give name no. All
replies no marks please. Drawer 931.


The Cow Cafe

WORK

HAILFAX

EXHIBITIONIST CARPENTER with an eye
for the decorative will work for you.
Excellent references. Halifax and
south shore area. 857-9547. Draw
932.

YOUNG PROFESSIONAL guy
with house or apartment to share
with house or apartment to share
beginning in Dec or Jan. Draw
934.

EXECUTIVE, 40, has comfortable 2
bedroom apt in Yonge-St Clair area
to share with responsible com
patible mate. Drawn 936.

MISSISSAUGA

YOUNG WOMEN ages 26 and
32 seek third reliable person to
share 3 bdrm penthouse apt. Own
furnished room available in same
building. Furnished and unfurnished.
Indoor parking space, also close to
TTC and GO Train. 16 minutes from
Union Station. Person must like
city. Rent \$160 per month. Phone
274-5049. Tony. Serious enquires
only.

TERMINUS BATHS

PRIVATE ROOMS AND LOUNGE

600 BAY ST., TORONTO, N.D.E.

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WE NEVER CLOSE</

COMMUNITY PAGE

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Assorted candles
Dream, Horoscope and
Numerology Books

Mrs. Casini

Card and palm readings

Advice on

all problems of life

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Toronto

LAWLINE: A TELEPHONE LEGAL INFORMATION AND REFERRAL SERVICE sponsored by the Student Legal Aid Society at the University of Toronto Law School under a grant from the Ontario Department of Justice. Mon through Fri, 10am - 5pm. Ph (416) 978-2732. 84 Queen's Park Crescent, Toronto, ON.

ATHEIST GROUP for gay men and women, now forming in Canada. Interested persons from Windsor and environs. Box 03528, Detroit, Michigan, USA 48203.

CANADA PLACES without gay groups. Write Coalition for Gay Rights in Ontario (CGROI), 193 Carlton St., Toronto, and learn of other lesbian and gay persons (maybe groups?) in your area. Let us make you aware of services left throughout the province.

SOUTHERN ONTARIO

WOMAN WANTED to marry gay man to get immigration status. I am young in love with my lover and wish to have a family. No marriage-related expenses. Please help us! (Must be Canadian). Drawer 867.

GAY PARENT CLUB 58 Fred Astaire, members. Chorus Box 423 Verdun, PQ H4G 3J1.

WOMEN'S ADULT WRESTLING club can help women meet other women for fun, fussing and friendship. Free. Send registration form: Michelle, PO Box 1616, Los Angeles, CA 90006.

CONFIDENTIAL PHOTO (mailing, \$10), Prices on request. Photo: Roberta Price, 100 St. C., Vancouver, BC V5T 4G3.

SACRIFICE SALE. Liquidating private library. Wide variety of hard covered books from the occult to the classics, including celebrity autographs. \$1-\$10. In excellent condition also: German first world war Press Camera 350; 2 koch shells \$15 and \$20; 70s book \$4; Fire Magazine from June 1967 to May 1979; comic books \$1-\$2; brought-in book rock \$45; Encyclopedia of Photography 20 volumes \$75. This Fabulous Century 1870-1970 8 volumes \$60. Home ownership guide 1963 12 volumes \$40. Medical and Health Encyclopedia 14 volumes \$30. Dictionary 3 huge volumes \$30. Encyclopedia 3 volumes \$10. 1920's smoking book \$20. 1920's old Land Camera Model 220, leather carrying case, flash attachment, excellent condition \$40; binoculars made in France \$8-25; leather case \$25; leather belt \$10; back massage and heater \$20 — originally \$49.95. Howard, 364-8961.

YOUR EXPERIENCES on the West Coast between 1967-77 wanted. Payment upon publication. Pyramid Productions, 32/9 Shelley St., Victoria, BC.

Community Page is a listing of Canadian gay groups which primarily concern themselves with issues of struggling against gay oppression. It includes: Democratically constituted organizations, gay bars, gay clubs and community centres, bookstores which sell gay and feminist literature, and gay presses.

If you wish to be listed, send information to: The Body Politic, Box 7297, 1000 Yonge Street, Toronto, ON, M5W 1K9. Be sure to notify us of any change in information already listed.

BRANDON

Gay Friends of Brandon, P.O. Box 492, Brandon, MB, R7A 5Z4 PH: (204) 725-0930

CALGARY

Dignity/Calgary, Box 1402 SW 5TH, AB T2H 2H7, PH: (403) 262-5574

Gay Academic Union, Box G-262, Stn. C, Calgary, AB

Gay Community Resources, Room 312-223-12 Ave SW, Calgary, AB, T2R 0G8 PH: (403) 264-3911, Mon-Fri, 7-10 PM

Metropolitan Community Church, 171 1st St N, Calgary, AB, PH: (403) 266-1906

CORNERBROOK

Community Homophile Association of Newfoundland (CHAN), Box 903, Corner Brook, NL, A1C 1E2

DOWN GAY ORGANIZATION of the Women of Newfoundland may be contacted at CHAN's address above.

EDMONTON

Club 70, 10242, 106th St., Edmonton, AB, T5J 1H7 PH: (403) 423-5051

Edmonton Community of Gay Christians, P.O. Box 919, SIn. A, Edmonton, AB, T5J 0W9 PH: (403) 424-1229

Gay Alliance Toward Equality, Box 185, Edmonton, AB, T5J 2P2, 10144, 101 St. PH: (403) 424-8361

FREDERICTON

Gay Friends of Fredericton, Box 474, Fredericton, NB, E3B 5A9

GUELPH

Gaylequin Gay Equality, Box 773, Guelph, ON, N1H 8L8 Gayline: (519) 836-4550

HAMILTON

The Alternative Bookshop, Stee 301, 1565 Burlington St., Hamilton, NS, B3J 1Z8

ATLANTIC PROVINCES POLITICAL Lesbians for Equity (APPLE), 44 Bonaventure Ave, Halifax, NS, B3H 2A1

Gay Alliance for Equality, Box 3611, Halifax South, Halifax, NS, B3J 3K6 Gayline: (902) 429-6696

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KITCHENER/WATERLOO

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Waterloo Universities' Gay Liberation Movement, Federation of Students, University of Waterloo, Waterloo, ON, N2L 3G1, PH: (519) 885-1211, Ext. 2372

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Gay Activist League of London, (GALL), Box 474, Stn. C, London, NS, B3J 2L2, (613) 545-2226

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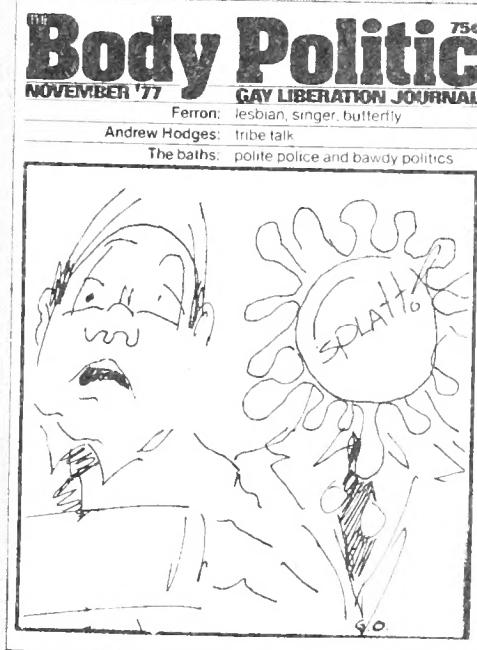
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